

# IMPROVEMENT ERA.

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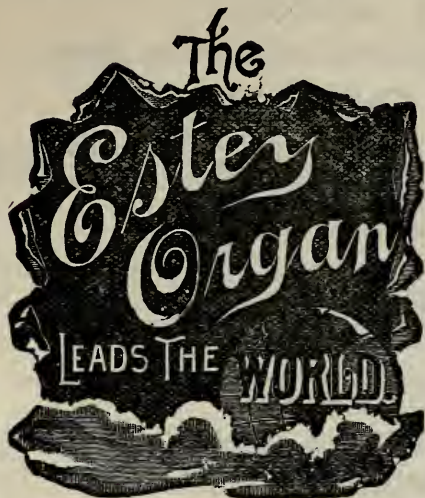
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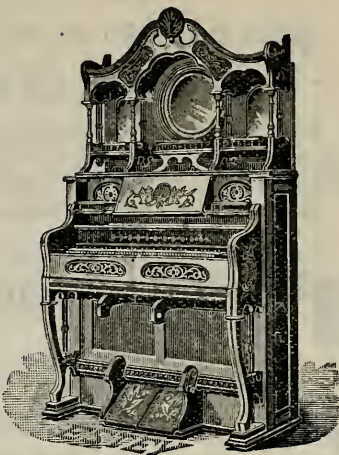
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# IMPROVEMENT ERA.

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## "THE MANUSCRIPT FOUND."

BY PRESIDENT JOSEPH F. SMITH.

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### I.

In January, 1885, under the somewhat peculiar circumstances of the times, I was sent on a mission to the Sandwich Islands. I sailed from San Francisco on the steamship *Mariposa* on the 2nd day of February following, remaining upon this mission until July, 1887. Not long after my arrival on the islands, I received a communication from Elder George Reynolds, enclosing the following letter over the signature of James H. Fairchild, at that time President of the Oberlin College, Ohio, the same being a clipping from the *New York Observer* of February 5, 1885, which had also been copied into *Frank Leslie's Illustrated Sunday Magazine*. Brother Reynolds suggested that I call upon Mr. L. L. Rice, of Honolulu, with the view of inquiring more particularly into this matter, which I did at the first opportunity. I subsequently narrated the circumstances of my interviews with that gentleman in a communication which was published in the *Deseret News*, over the *nom de plume* "Islander," which gives a detailed account of a

subject which I think still possesses sufficient interest to be presented to the readers of the ERA.

The following is Mr. Fairchild's letter:

SOLOMON SPAULDING AND THE BOOK OF MORMON.

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-slavery editor in Ohio, and for many years state printer of Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession which he would be willing to contribute to the rich collection already in the Oberlin College Library. In pursuance of this suggestion, Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn and faded manuscript of about 175 pages, small quarto, purporting to be a history of the migration and conflicts of the ancient Indian tribes which occupied the territory now belonging to the States of New York, Ohio and Kentucky. On the last page of this manuscript is a certificate and signature giving the names of several persons known to the signer, who have assured him that to their personal knowledge the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper, and endorsed in Mr. Rice's handwriting, "A manuscript story."

There seems no reason to doubt that this is the long lost story. Mr. Rice, myself and others compared it with the Book of Mormon, and could detect no resemblance between the two, in general or detail. There seems to be no name nor incident common to the two. The solemn style of the Book of Mormon, in imitation of the English scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of the lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.

JAMES H. FAIRCHILD.

The letter to the *News*, under date of Honolulu, Sandwich Islands, June 24, 1885, follows:

On the morning of the 16th of April, my companion and I made our way to Punahou, about two miles from Honolulu, to the residence of Mr.



J. M. Whitney, son-in-law of Mr. L. L. Rice, with whom the latter is at present living.

On going to the house we met a very aged, but intelligent-looking man at the rear of the dwelling, whom we found to be Mr. Rice. After introducing ourselves, I informed him that I had seen an article, published in the paper by Mr. James H. Fairchild, relative to Mr. Spaulding's romance, from which it was alleged the Book of Mormon was derived, and that interest and curiosity had led us to call on him, in the hopes of seeing it, and of having some conversation with him on the subject. He invited us into the parlor, and when we were seated he asked,

"Are you Mormons?"

Of course to this we had but one unequivocal answer. He then enquired how long we had been in the country, our business, etc., to all of which we gave appropriate answers, so that he seemed satisfied that we had come no great distance for the special object of our visit. He then began to talk about as follows, to the best of my recollection:

"I have no objection to showing you the manuscript; you shall see it, but it is of no value to anybody. I have, with others, compared it with the Book of Mormon, and I undertook to copy it, but ran out of paper before I got it finished and so discontinued it. There is not one word or sentence in it in common with the Book of Mormon. The only possible resemblance is: they both purpose to give an account of American Indians. This manuscript is nothing but a simple story about the tribes of Indians supposed to have inhabited the country in the vicinity of Conneaut, Ohio, where some ancient mounds existed, and it is a very poor story at that. It came into my possession in 183--, when Mr. Winchester and I bought out the printing establishment formerly owned by Mr. E. D. Howe in Painsville, Ohio, in connection with a large number of old papers found in the place and turned over to us with it. I have had it ever since in my possession. I have looked at it scores of times, and often thought I would look into it to see what it was, but never did until a year ago, on the occasion of President Fairchild's visit. Since then I have often wondered that I did not long ago destroy it with other worthless papers. I have recently had letters from several parties making inquiries about this manuscript, and all desiring to obtain possession of it. Mr. Howe thinks he has a claim upon it, but I have told them all they cannot have it. When I get through with it, I shall most likely deposit it in the Oberlin College Library, as I have promised President Fairchild."

I remarked: "There is no use disguising the fact that we would like to obtain it, or a copy of it," to which he very emphatically replied: "Well, sir, you can't have it."

He went into another part of the house and soon returned with a parcel wrapped in a piece of old, brown wrapping paper, and fastened with an old, tow string. I judge the manuscript to be six and a half inches wide and eight inches long, and about an inch in thickness. Holding the parcel before my eyes, he said: "This is just as I received it, and as it has been in my possession for over forty years, tied with that same string. You see that pencil writing? That was written there before it came into my hands."

This writing in pencil, quite legible, was "Manuscript Story." "But," continued he, "this writing in ink I foolishly wrote there myself very recently; I suppose I ought not to have done it, but with that exception it is just as it came into my hands, and as it has remained for over forty years."

This writing in ink was as follows: "Writings of Solomon Spaulding," and was inscribed partly over the "Manuscript Story" written in pencil. Mr. Rice then untied the tow string and took off the wrapper, when we saw a time-worn, dingy, somewhat dilapidated old manuscript. I glanced over a portion of the preface, which set forth that in consequence of the existence of large mounds in the vicinity of Conneaut, indicating the former occupation of the country by a numerous people, etc., the author had been induced to write, etc., etc. I do not pretend to give the text, but merely the sense as I gathered it from a hasty glance. Mr. Rice called our attention to the certificate on the last page, which was referred to by Mr. Fairchild in his article published in the *New York Observer* of February 5, 1885. This certificate gave the names of several persons, known to the writer and signer of the same, who had made affidavits, which the certificate says were "on file in this office," to the effect that they "personally know this manuscript to be the writing of Solomon Spaulding." The certificate and the signature are in the same handwriting, and are those of Doctor Philastus Hurlburt, or rather, the signature is plain, "D. P. Hurlburt."

Mr. Rice is now about 84 years of age, but he is in good mental and physical condition. He chatted freely relative to his early recollections and acquaintances, not forgetting to give us his mind respecting plural marriage. He said: "I was well acquainted with Sidney Rigdon, both before and after he became a 'Mormon,' and I have heard him preach as a Campbellite and as a 'Mormon.' He was a very smart man, but I never knew the cause of his leaving your Church, or whether he ever denounced 'Mormonism' and the Book of Mormon or not."

I said: "One cause of his leaving the Church was that he assumed to be the guardian and leader of the Church after the death of the

Prophet Joseph, while that authority had been conferred through Joseph Smith upon the Twelve Apostles; and that to my knowledge, Mr. Rigdon had never at any time denied or denounced either 'Mormonism' or the Book of Mormon."

He said: "I was very well acquainted with Joseph Smith in Kirtland, and I saw him once in Nauvoo." He was also quite well acquainted with Sister E. R. Snow Smith: he said she used to write poetry for his paper, and he always thought her "a very nice, intelligent young lady," and wanted to know if she was still living. As he had refused so emphatically to part with the manuscript or allow it to be copied, I asked him if he would part with the copy he had made, so far as he had gone, for reasonable compensation for his time and labor. At first he refused, but after some talk on the subject, he promised to write Mr. Fairchild by the next mail, and if he made no objection he would perhaps do so.

There is no doubt that this is the identical, much-talked-of, long-lost, much-believed, but very innocent "Manuscript Found." The facts already demonstrated beyond contradiction stamp its identity with unmistakable certainty. In 1834, it was obtained by Hurlburt from Jerome Clark, at Hardwicks, New York, upon an order from Mrs. Davidson, the widow of Solomon Spaulding, certified to as being the writing of Solomon Spaulding by several persons personally knowing the fact, and subscribed to by D. P. Hurlburt himself, by whom it was taken to the printing establishment of Mr. E. D. Howe, the reputed author of "Mormonism Unveiled," and transferred to Mr. L. L. Rice on his purchasing the printing establishment, and by Mr. Rice preserved until now, without even knowing what it was, for some forty years. It seems that the hand of Providence is plainly visible, for some wise purpose, in the whole affair. And now it has been carefully examined and compared with the Book of Mormon by Mr. L. L. Rice, Mr. James H. Fairchild, President of the Oberlin College Library, Ohio, and by others, and by them declared without similarity in name, incident, purpose or fact with the Book of Mormon. Mr. L. L. Rice declared to Brother Farr and myself that he "believed it to be the only romance of the kind ever written by Mr. Spaulding; and", said he, "somehow I feel that this is a fact."

From his remarks we inferred that it was his belief that the reason it was not published by Mr. Spaulding himself was because it was not worth publishing, "For," said he, "it is only a very simple story, and a very poor one at that."

Taking this statement as the unreserved judgment of an old editor and a newspaper man, who has not only carefully read it and compared it with the Book of Mormon, but with his own hand copied about two-



thirds of it, his opinion must be accepted as of great weight; and it corresponds with the alleged message sent by Mr. Patterson with the Manuscript, when it is said he returned it to Spaulding, "declining to print it," and said, "Polish it up, finish it, and you will make money out of it." It no doubt needed, and still needs, a great deal of "polish."

On the first instant, (May 1st, 1885,) Brother Farr and I called again on Mr. Rice, when he allowed us to examine the "Manuscript Found." We read the preface and two chapters of the manuscript, which we found what I would call rather a far-fetched story about the discovery of some "twenty-eight sheets of parchment" in an "artificial cave" about "eight feet deep," situated in a mound on the "west side of the Conneaut River." With this parchment, which was "plainly written upon with Roman letters in the Latin language," was a "roll of parchment containing the biography of the writer."

The first two chapters which we read purport to be a translation of this biography, which sets forth that the writer's name was Fabias, that he was "born in Rome, and received his education under the tuition of a very learned master, at the time that Constantine entered Rome, and was firmly seated as Emperor," to whom Fabias was introduced and was appointed by him one of his secretaries.

Soon after this, Fabias was sent by Constantine "with an important message to a certain general in England." On the voyage the heavens gathered blackness, obscuring the sun and stars, and a terrific storm arose which continued unabated for five days, when it lulled, but the darkness continued. They were lost at sea. They began to pray "with great lamentations," etc., when a voice came telling them not to be afraid, and they would be taken to a "safe harbor." For five days more they were swiftly driven before the wind and found themselves in the mouth of a very "large river" up which they sailed "for many days," when they came to a village and cast anchor. The natives were alarmed, held a council, and finally extended towards them the hand of friendship, made a great feast for them, sold them a large tract of land for "fifty pieces of scarlet calico and fifty knives," and established with them a covenant of perpetual peace.

Not daring to venture the dangers and uncertainties of the unknown deep over which they had been so mysteriously driven, they concluded it better to remain than attempt to return to Rome, etc., etc. The ship's company consisted of twenty souls, seven of whom were young women who had embarked at Rome to visit their relatives in England. Luian or Lucian was the name of the captain of the vessel, and Trojanous was the name of his first mate; one of the sailors is called Droll Tom

another Crito. There were three ladies of rank among the women. On motion of one of the sailors the women chose their husbands; Lucian, Fabias and Trojenous were of course selected by the three ladies of rank, but six poor fellows had to go without wives, or marry the natives, etc.

This is about the thread of the story so far as we have read.

Among those who had written to Mr. Rice for the manuscript were Eber D. Howe, of Painsville, Ohio, (since which Mr. Rice informs me he had a stroke, and was supposed to be on his death-bed); Mr. A. B. Demming, also of Painsville; Albert D. Hagar, librarian of the Chicago Historical Society, Chicago; and Mrs. Ellen S. Dickenson of Boston, grand-niece of Solomon Spaulding. Mrs. Dickenson demanded that the manuscript be sent forthwith to her or to Mrs. McInstry, from whose mother it had been "stolen by D. P. Hurlburt." She also asserted that she is writing a book against the "Mormons," and desired the manuscript from which to make extracts, provided it is the one that Hurlburt stole "which she scarcely thinks is the one." Mr. Demming says he does "not think it is the Manuscript Found," for it is rumored that Hurlburt sold it to the "Mormons," and they destroyed it, which he says, "I believe to be true." He was nevertheless clamorous to have this manuscript sent to him immediately, for, writes he, "I desire to make extracts from it as I am writing a book, to be entitled 'The Death-blow to Mormonism.'" Joseph Smith of the Reorganized church did not ask for the manuscript for himself, but that it might be sent to the Chicago Historical Society, 140 and 142 Dearborn St., Chicago, for preservation. Mr. Hagar, secretary or librarian of said society, desired it also sent there, and promised to defray the postage or expressage, and to have it neatly bound, etc., etc. But Mr. E. D. Howe laid claim to it on the ground that when he sold his printing establishment to his brother, from whom it was turned over to Messrs. Rice & Winchester, in 1839, the manuscript was inadvertently turned over to them with the office. He further states in his letter that the manuscript was left in his office by D. P. Hurlburt, pending efforts to obtain evidence against the Book of Mormon. Mr. Rice showed all these letters which we carefully read and noted. Mr. Demming, who is a reverend gentleman, wrote two letters, both of which seemed to savor of a spirit smarting under the sting of conscious imbecility, and reeking with venom and the bitterness of gall.

Mr. Rice informed us that his friends, among them the Rev. Sereno E. Bishop, of Honolulu, had advised him not to allow the "Mormons" to get hold of a copy of the manuscript. When I asked them for what reason, he replied, "What, indeed?" The old gentleman had a son in the States who is a minister, (to whom Mr. Demming's letters were addressed,) and

he wrote him to make enquiry respecting the existence of Messrs. Aaron Wright, Oliver Smith and John N. Miller, who testified to the identity of the manuscript as Spaulding's writings, and he found them to have been "veritable persons, but they are now all dead." This was the statement which Mr. Rice made to us. Here is a copy of the certificate:

"The writings of Solomon Spaulding, proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession. D. P. Hurlburt." (The signature is written as here given.)

I made another visit to Mr. Rice a few weeks ago, and read several more chapters of the manuscript.

We again took a good look at the manuscript, which had been returned to him by Mr. Hide, a minister to whom it had been loaned for a time, and by whom I suspect it was copied, although I do not know. We counted the pages and found 169 numbered pages and one and two-thirds pages not numbered, and two loose sheets not apparently belonging to the manuscript, which made in all 175; less pages 133 and 134 which are missing.

Mr. Rice said that when he was publishing a newspaper, the *Republican Monitor*, at Cazenovia, New York, he published a very interesting story entitled, "Manuscript Found," and some ten or fifteen years later, while editing the *Ohio Star*, at Ravenna, Ohio, he republished this story, which was a romance predicated upon some incidents of the Revolutionary War. He was of the opinion that the name of this story by some means had been confounded with Spaulding's manuscript or writings, and that this is the only novel that Spaulding ever wrote.

I also read another letter from Mr. A. B. Demming, fairly clamoring for the possession of the manuscript. He said he had called on E. D. Howe and D. P. Hurlburt, and spent several days with one and the other of them on the subject of the manuscript, and urged that it be sent at once to Mr. Rice's son, in Painesville, Ohio, with instructions to let no one know of the fact but Mr. Demming.

On June 15th, 1885, I called upon Mr. Rice again in company with a couple of the brethren, to read a little more of the manuscript. He informed us that he had that day forwarded the original to the Oberlin College Library in care of a lady who was going there, and then made us the following proposition: to let me have the copy he had now finished provided I would have it printed verbatim, complete with erasures, or crossed out parts in italics, and explanation in preface: and after printing, to send fifty copies to Oberlin, twenty-five copies and the manuscript back



to him. I accepted the proposition, and he was to draw up a paper setting forth these terms, and he would deliver the copy of the manuscript and a copy of the agreement into my hands at 6 p. m.

When I returned at the appointed hour, he took me to his room and said: "Mrs. and Mr. Whitney (his daughter and son-in-law) have protested against my letting you have the manuscript until I get the consent of President Fairchild. Now, in view of my promise to you, this places me in a very embarrassing position, for I want to please them, and I regret having to fail in my promise to you; but I think it best to postpone the matter for two or three weeks until I can hear from President Fairchild."

"What reason," I asked, "do they give for their objection? We agree to your proposition; it is all your own way. The original is beyond our reach, and we could have no other than the most honest motives, with all the expense on our part, in carrying out your proposition."

The only answer was; "They are not as liberal as I am." I do not know whether this meant that they wanted something more for it, or that they were not as liberal in their sentiments or feelings toward us. I took the last meaning.

I then said, "Well, Mr. Rice, my curiosity leads me to desire to read it, and I would be pleased if you would lend it to me to read." To this he consented, provided I would return it when I got through. So I brought it home with me, and had it from the evening of the 15th to the morning of the 21st, when I sent it back. I got home with the manuscript on the evening of the 16th.

We read it. It is a shallow, unfinished story, but withall somewhat interesting in parts, as containing some ideas which the author must have gathered from the traditions of the Indians. \* \* \*

Mr. Rice claims that his copy is *verbatim et literatim* copy, with scratches, crosses and bad spelling all thrown in. The names "Sambol," "Hamboon," "Labaska," "Labona," "Lamesa," "Mammoona," occur in the story, which might easily be changed. Mammoths were the author's beasts of burden. The two principal tribes of Indians were "Ohions" and "Kentucks," with numerous adjacent tribes—"Sciotams," "Ohons," etc.

# THE METHODS AND MOTIVES OF SCIENCE.

BY DR. JAMES E. TALMAGE, PROFESSOR OF GEOLOGY IN THE  
UNIVERSITY OF UTAH.

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It is possible that a question may arise in the minds of some as to the propriety of this choice of subject for treatment within these sacred precincts.\* The thought, if it occur at all, is probably dependent upon the very prevalent idea that science is a man-made system, of earth earthy; and that its study is attended with possible if not certain dangers to the faith which man should foster within his soul toward the source of superior knowledge and true wisdom. Indeed, there are many who openly declare that a man cannot be both scientific and religious in his views and practices. Yet there is probably little justification for this conception of supposed antagonism between the healthful operation of man's reason in his effort to comprehend the language of God as declared in the divine works, and the yearnings of the human heart for the beauties of the truth that is revealed by more direct communication between the heavens and the earth. It is not my purpose on this occasion to deal with the trite topic of religion versus science, but rather to speak of the motives that impel the scientific man in his labor, and the fundamental principles of his methods. Such an inquiry, if prosecuted in the spirit of scientific research, cannot be out of place even here; and, if the effort be strengthened by our instinct of reverence for truth

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\*Address delivered in the Logan Temple.

and its divine source, it will be found to be friendly to faith and akin to worship.

The word "science" with its many derivatives, and such combinations as "scientific habits" and "scientific spirit" are of common usage today. In spite of the vague and indefinite way in which these and other expressions are used by those who are habitually inaccurate in their sayings and doings, the terms have come to have a meaning specific and definite. Science is not merely knowledge; a simple accumulation of facts, of however valuable a kind, would not constitute a science, any more than a collection of brick and stone, wood, iron and glass, sand, lime, and all the other necessary materials of construction, would constitute a house. The parts must be placed in proper relative position, and only as this true relationship is established and maintained, will the structure approach completeness, or even the condition of convenient service. Science is collated knowledge; its materials are arranged in orderly manner, its facts are so classified and placed as to afford for one another the advantage of mutual support, as the walls bear the roof, and the foundations the walls.

Our rational conclusions regarding the propriety of any occurrence or cause of action are based on two distinct mental processes:—(1) observation and apprehension of facts, and (2) the shaping of opinions and judgments in accordance with those facts. Concerning such Winchell has said, "Aptness, readiness, and spontaneity in the execution of those processes constitute what we mean by the *scientific habit*. Eagerness to act on determinations reached by such processes is the *scientific spirit*. The scientific habit of mind is therefore the precise habit required for most just judgments within the sphere of all activities possessing an ethical character. \* \* \* This spirit, first of all, loves the truth supremely. It feels that the passive acceptance of error is an affront to truth and intelligence. It therefore seeks earnestly to arrive at truth and to avoid error either in conception or conclusion. It therefore maintains a habit of watchfulness and scrutiny. It seeks to be accurate in its observation of facts, in its collocation of them, and in the inferences drawn from them. It is cautious; it pauses and reflects; it repeats its observations; it accumulates many facts to enlarge the basis of its generalizations. It enounces



inferences tentatively and verifies them at every opportunity. It refuses to swerve from the teachings of the evidence. Interest, prejudice, friendships, advantage, all must be pushed aside. An attitude of absolute indifference toward collateral ends must be maintained. It knows no motives but one, that is the exact truth. This is true judicial attitude. It is an ideal attainment. Probably under human conditions it is never reached; but the scientific spirit approaches it as the asymptote approaches the curve."

This spirit is that of the just judge who is above all human temptation toward bias or prejudice, and in this degree well may we call it an ideal attainment. Man is a creature of bias, a bundle of prejudices, some of them good, many of them assuredly bad. The world teems with dread examples of this prejudice; we scarcely know where to look for unbiased decision. This spirit sits in judgment, but not as the dumb jury in the box, sworn to decide upon such evidence and that only, as sharp-witted lawyers are able to bring forward, or such as a biased judge may see fit to allow; compelled to ignore every fact, the admission of which has been ruled out through some technical victory of the interested pleader; not sworn to render a verdict according to the law as construed by the court, who may or may not be true and worthy; but sworn to try every issue by the most crucial tests, to search for evidence in every nook and corner of the world; to count no costs of court in securing testimony, to search not for evidence on one side alone, but for evidence though it prove or disprove, to construe the law in the spirit of the law-maker and according to equity, to strive not for triumph but for truth, to know no victory but the discomfiture of error and the vindication of right. This spirit will impel him upon whom it rests to a condition at least approaching absolute unselfishness; he must sink himself with all his desires and preconceived opinions, into oblivion. As he works, he is a machine finely constructed, nicely adjusted; responding to every manifestation of force, recording every movement, calm, deliberate, unemotional. Not as the magnetic needle, which is held by the attractive force of that greater magnet, the earth, so that it cannot move in response to another force, unless this latter be strong enough to overcome the earth's directive power; but like

the *astatic* needle, the pronounced tendency of which to swing North and South is overcome, so that it is rendered free to recognize and obey the outer force.

With such purpose and motive the scientific man strives to develop his power of accurate observation, and to train his reason in the forming of judgments on the facts supplied through observation. Every teacher knows how deficient is the ordinary student in the performance of these processes. Observations incomplete, and in other ways unreliable as a basis for opinion and judgment, are in the usual order. It is difficult to bring the mind into a condition of neutrality; we persist in thinking that we see things as we believe they ought to be, or perhaps as we would like to have them, rather than as they are. Lack of skill in observation, aided by active and untrained fancy, is capable of working miracles on a scale otherwise unknown. It is said that the veteran microscopist, Dr. Carpenter, once had his attention directed to the work of a young student, who offered for inspection a marvelous collection of drawings representing alleged revelations of the microscope; there were animals never seen before or since by others; and all of these he had discovered, so Dr. Carpenter was told by an enthusiastic acquaintance, in spite of his inexperience and the imperfections of his instrument. The master's reply was: "Say not in spite of but because of those disadvantages."

May I offer another illustration? A tyro in the use of the microscope found a dead cat lying in a pool of water; the water was stagnant and filthy; he placed a drop under his glass, and saw to his amazement numerous living creatures darting through that liquid drop, which to them was a world, chasing, tearing, rending, devouring one another. Those creatures he declared, though infinitesimally small, had all of them the general appearance of cats; the departed spirits of all the cat tribe were there congregated. Confident of the result of a further observation, he put the carcass of a dog in another pool, and when decay had reached a convenient stage he examined that water and demonstrated to his own satisfaction that the liquid was swarming with canine ghosts. 'Tis a pity he did not mix a drop of water from each of the pools; he might have heard the savage barks and have seen the fur fly. He confidently communicated to a friend that he had found the

land, or rather the water, of departed spirits. The friend proceeded to test his conclusions, and fully demonstrated their falsity. Wherein lay the error? Was it in the glass? No, the second observer used the same instrument; it rested with the man. One was in a fit condition to consider evidence and to give judgment, the other was prejudiced; one was sober, the other was drunken with the wine of his own bias; one was sane, the other mad. Even in the seemingly simple operation of sketching, but few are able to show a thing as it is; some features are sure to be exaggerated, others suppressed; characteristics not appearing in the original are introduced, and essentials are entirely omitted. I speak not of the ideal representations in the work of the artist, his purpose is not so much to copy nature as to portray the beauties, which, while appealing to his trained eye, may be beyond the perception of others.

But even the highest development of skill in observation does not insure correctness of judgment. We may err in interpreting the simplest facts, and the same fact may impress different people in many ways. A well-trained ear might be able to analyze the ticks of a telegraphic receiver, but a knowledge of the code is essential to a proper interpretation of the sounds. We blame the barometer as an untrustworthy instrument, if a rise be not followed by fine weather, or a fall by rain; forgetting that it revealed a change of atmospheric pressure only, and that the definite prophecy of fair or other conditions was not made by the barometer but by ourselves, as a judgment which was perhaps poorly supported.

The cultivation of the scientific spirit has been objected to for many reasons. We are told that it is opposed to the poetic impulse and tends to quench the emotional fire which is essential to the growth of man's perfect nature; and that it is therefore bad. Such a conclusion is hastily drawn; it is contrary to fact. There is no truer poet than the man of science, he must needs indulge his imagination as much as does the singer who deals with sweet sounds, the one who pours out his soul in verse, or he who finds expression for his ideal in beauteous forms in stone, or in colors in canvas. But the scientific man knows that when he sings, the demands of melody and the requirements of harmony



may lead him to exaggeration; he remembers that when he makes verses his ardor to secure rhythm and rhyme may intoxicate him; that in the use of chisel and brush he aims rather to please than to teach.

As already stated, the purpose of art is not simply to imitate nature; else photography would be in higher esteem than painting; for it is an evident fact that the good photograph is a likeness representing the subject as it is, while the painted portrait is often an attempt to show forth the artist's ideal. Art strives to recognize and portray this ideal in nature. The mission of poetry, which is but one manifestation of the spirit of art, is to please, incidentally it may teach, but its prime purpose is not didactic. The poet's effort is to find and show forth beauty. And yet the scientist is poetically inclined; he is a lover of beauty in its highest, purest phases. He stands side by side with his brother the poet, in the presence of the simplest manifestations of beauty, admiring the colors of the flower, entranced with the sweet song of the bird and the murmuring of the wind. But he goes farther than his brother, analyzes the color and the sound, and strives to trace these effects back to their causes.

There are other and higher manifestations of beauty than those which appeal only to eye and ear, harmony of color and sound. There is the beauty of adaptation, the fitting of purpose to end, the existence and operation of law. To this, the highest type of beauty, the scientist is passionately devoted. He is a lover of beauty for its own sake; not because it pleases his eye or ear, but because it appeals to his reason and judgment; he loves it for its intrinsic worth. Novelty sways him but lightly; truths to others old and gray, are yet youthful and rosy to him; his affection knows no cooling as the charms of fresh acquaintance disappear; he cares less for the face and the figure than for the heart and its prompting. Tell me, which is the true lover and which the admirer only, he who is charmed by complexion and bust, or he who is attracted by the spirit, though it be encased in a body that is feeble and scarred? Let the poetic feeling be indulged; its indulgence oft-times marks the higher moments of our existence; but in these exalted states we do not work methodically and systematically; as Winchell has said, were the Creator to unveil his

face to us, our power of work would be gone, we could do naught but worship.

Again, I hear some say that this scientific tendency is of doubtful propriety, for being cold, calculating, discerning, judging, its devotee being cautious and at times even skeptical, he has no place in his soul for trusting, all-abiding faith; in other words, that the scientific spirit being in contrast with the poetic, is opposed to faith. The conclusion upon which such a statement rests is plain, that he who makes it classes faith as a poetic impulse, an emanation of the art spirit. As if faith were a mere emotion, its purpose solely to please; as if it had its foundation in the sweet but yet light bubbleings of poesy. It has a deeper seat, a firmer anchorage. Liken it to a tree, then its roots penetrate to the profoundest recesses of the soil. The scientific spirit is the fruit of that tree. None sees more clearly than does the scientist the necessity of all-abiding trust, none recognizes more readily than he the existence of laws which he has scarcely begun to comprehend, the results of which are nevertheless exalting. Faith is not blind submission, passive obedience with no effort at thought or reason. Faith, if worthy of its name, rests upon truth; and truth is the foundation of science.

The scientific worker pursues his investigation step by step, inviting inspection and criticism at every stage. He makes as plain a trail as he can, blazes the trees of his path through the forest, cuts his footprints in the rocks that others may more readily follow to test his results. He welcomes every new worker in the field, for the work of others will diminish the chances of error going undetected in his own. The scientific man welcomes the stimulant of competition, but he has no room within his soul for feelings of rivalry.

In this day competition is severe, even fierce indeed; but the scientific spirit would make it friendly and ennobling. Its possessor acknowledges freely and gladly the aid he has gained from others. I see about me men who are ungrateful in the extreme, knowing only their own achievements, and having but a blind eye for all that was done before, and which made their work possible. They seek to blot out from the canvas on which they are permitted to work, the whole background of the picture, failing to see how they spoil

their own foreground by so doing. I have little sympathy for the man who boasts that nothing was done in the field till he came in at the gate. And so of the bricklayer who thinks that he and he alone has reared the house, while but for the stonemason he would have had no foundation on which to build. The man who comes into position and immediately sets about demolishing the work of his predecessor, or, if he cannot dispense with it, who hides it, or disguises it, that it might appear as his own, has none of the scientific spirit, which is the spirit of manhood and of honor. Shame upon him who speaks slightly of those who pioneered the way and made the path along which he travels with comparative ease! Double shame on the boy who sneers at the old-fashioned ways of father and mother; perhaps they were more typical representatives of the spirit of true propriety in their early days than is he in his.

As with individuals so with institutions. There are some that seek to grow upon the ruins of others. The promoters of such see no good outside their own plans. They detest competition, and feel that they have a patent to the field. They advertise by denouncing others. Modesty has not a seat within their walls, manhood resides far from them. Look at the business advertisements of the day: every manufacturer, merchant, or huckster warns you against all others of his trade. He is a paragon of perfection, and the only one of his kind.

The scientific spirit acknowledges without reserve the laws of God, but discriminates between such and the rules made by man. It abhors bigotry, denounces the extravagances of the blind zealot, religious or otherwise, and seeks to perfect the faith of its possessor as a purified, sanctified power, pleasing alike mind and heart, reason and soul. In the charges that have been preferred by the theologians against science, and the counter accusations by the scientists against theology, it is evident that in each case the accuser is not fully informed as to what he is attacking. Irrational zeal is not to be commended; and the substitution of theory for fact, though often declared to be the prevailing weakness of the scientist, is wholly unscientific.

But it is easy to denounce; so to do is a favorite pastime of ignorance. That scientific theories have been and are being dis-

carded as unworthy because untrue is well known; but no one is more ready to so renounce than the scientist himself. To him a theory is but a scaffolding whereon he stands while placing the facts which are his building blocks; and from these he rears the tower from which a wider horizon of truth is opened to his eye. When the structure is made, the scaffold, unsightly, shaky, and unsafe, as it is likely to be, is removed. 'Tis not always possible to judge of the building from the rough poles and planks which serve the temporary purpose of him who builds. Yet how often may we hear from our pulpits, usually however when they are occupied by the little-great men, scathing denunciations of science, which is represented as a bundle of vagaries, and of scientific men, who are but Will-o-the-wisps enticing the traveler into quagmires of spiritual ruin. Would it not be better for those who so inveigh to acquaint themselves with at least the first principles of the doctrines of science? So general has this practice become amongst us, that the most inexperienced speaker feels justified in thus indulging himself, and in the minds of many the conclusion is reached, none the less pernicious in its present effects because unfounded, that the higher development of the intellect is not a part of the Gospel of Christ. I speak not against the true inspiration which as a manifestation of the spirit of prophecy has in many instances clearly indicated the errors of human beliefs. Were I to deny the existence of such a power and the potency of revelation I would be false to my love of science and its work, a betrayer of the testimony within my own soul.

I place the prophet before the philosopher; of the two I have seen the former go less frequently astray; he is guided by a "more sure word," he is a privileged pupil of the greatest Master. Yet revelation is not given to save man from self effort; if he want knowledge let him ask of God, and prove himself worthy of the desired gift by his own faithful search. Such are the teachings of our Church. The leaders amongst us, those who are acknowledged as prophets and revelators to the people, are not heard in authoritative denunciation of the teachings of science. Yet under the freedom allowed by our liberal Church organization the lay speaker is prone to indulge in unguarded criticism, and the indiscriminating hearer is apt to regard such as the teachings of the



Church. The scientist in his self-denying earnest labors is a true child of God; as he is strengthened spiritually will his work be the better. The scientific spirit is divine.

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### MY KINGDOM.

LOUISA M. ALCOTT.

*(Written in her diary when only fourteen.)*

A little kingdom I possess,  
Where thoughts and feelings dwell,  
And very hard I find the task  
Of governing it well;  
For passion tempts and troubles me,  
A wayward will misleads,  
And selfishness its shadow casts  
On all my words and deeds.

How can I learn to rule myself,  
To be the child I should,  
Honest and brave, nor ever tire  
Of trying to be good?  
How can I keep a sunny soul  
To shine along life's way?  
How can I tune my little heart  
To sweetly sing all day?

Dear Father, help me with the love  
That casteth out my fear;  
Teach me to lean on thee, and feel  
That thou art very near,  
That no temptation is unseen,  
No childish grief too small,  
Since thou, with patience infinite,  
Doth sooth and comfort all.

I do not ask for any crown  
But that which all may win,  
Nor seek to conquer any world  
Except the one within.  
Be thou my guide until I find,  
Led by a tender hand,  
Thy happy kingdom in *myself*,  
And dare to take command.

## COLLECTION OF ANECDOTES.

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[In a recent number of the ERA, missionaries and others were asked to write anecdotes illustrating topics of interest which had come under their observation. In response to this request, several communications have been received, two of which are herewith presented. We repeat the request, and ask our friends to write and send us anecdotes.—EDITORS.]

### WAS IT THEFT?

BY W. J. SLOAN.

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The following incident, related by a friend to the writer while in the South, occurred in one of the western counties of Tennessee, in the fall of 1897. Squire Thompson, one of the largest land holders and most influential citizens of the county, had filed a complaint with the sheriff, that thieves had carried off several of his chickens; and the party named in the complaint was Eph Jackson, an old darkey who lived a quarter of a mile from squire Thompson's.

The warrant was given into the hands of a deputy sheriff and on the day appointed for trial, old Eph was duly brought into court. The room was well filled with spectators, not because of any great interest in the case, but rather for the reason that the town loafers and several farmers, who had come to town for their usual weekly trading, had nothing else to do for an hour, and so took advantage of the court's meeting to "kill time."

All being ready, and old Eph pleading "not guilty," the taking of testimony was proceeded with. The first witness, placed on the stand, was Squire Thompson, who testified that during the past few weeks he had lost several chickens, but that until Thursday

of the week before, he had been unable to discover who the thief was. That upon going to the coop, on said Thursday morning, he had discovered the loss of a particularly fine bird, of high breeding which he greatly prized; he had at once started a search for the thief. During the night, a rain had fallen, and foot-prints were discovered in the mud, and that said footmarks had been followed through the woods to the cabin of old Eph, who was then a prisoner at the bar. This ended the testimony of Squire Thompson.

The judge ordered old Eph to stand up, remarking that he saw no reason why sentence should not, at once, be passed upon him, but, before it was passed, he would give him a chance to speak, should he desire to do so.

The man who faced the court was black, with a blackness not often seen even among the negroes of the south; in age, he was perhaps sixty-five; his form was bent, not alone with age, but bent and drawn with rheumatism. His attire, such as there was of it, showed that he not only belonged to the poorer class, but that he was one of the poorest among them. As he looked around the court room, no kindly face appeared, and he knew that among those men, who had either been slave-holders themselves, or their fathers had, there was no friends for him,—the “nigger” who was charged with theft. As he spoke, his voice trembled, not alone with age, but with a tinge of fear, for he knew to whom he spoke, and how their hearts beat for a “worthless nigger.”

“Yo’r honor, I thank you for gibing dis poor old darkey a chance to speak, I jest want to say a few words, ’bout myself and dat chicken dat Squire Thompson has done lost; I don expect as how it’ll clear me judge, ’case I knows yo’r going to send me to de penitentiary, only I’ll feel better after I’s said it.

“After de war was ober, me an’ Tobe, dats my old ’oman, we done got married, we wan’t rich like de white folks, so we done rent a little patch ob land, wid a little cabin on it. We didn’t had much, judge, but den we lubed one anoder, an sometimes I use to tink dat we were just as happy as de white folks was. After a while, babies come along, an den we were happier dan eber. De first one was Eph, named after me, and a likely boy he was to; den come Eliza, an den der was Joe an’ Sam an’ den, after a long time, Manda, *our baby*, she done come, an I thought dat der was

to be nothing but happiness for dis old darkey all de rest ob his days. But de good Lord didn't hab it dat way for me. Eph, he ran away from home, an' dey put him where yo'r going to send his poor old fadder. 'Liza, she done got married, an' de man was mean to her, an' 'Liza died wid a broken heart; Joe he done took sick an' died; an Sam he done got drowned ober dar in de riber, an' der poor old mudder's heart was just about broke. An' den der poor old fadder, he done get the rheumatics, couldn't work. An' den we bof look at one anoder an bof look at Manda, *our baby*, an' we tinks de Lord was good 'cause he lets us keep our baby; an' den we gib her all ob our lub, 'cause we hadn't any more for to lub. An last week she done took sick, an her mudder watched her an I watched her, but she just kept getting worse. And den de doctor comes an sais as how she was going to die. Last Wednesday night, just after de doctor went away, our baby went to sleep an when she woke up, 'bout an hour after, she done told me dat she'd had a dream, an dat she dreamed dat she was in heben, an dat up dar dey gib her a big bowl ob chicken soup, an' dat she done got better an' come back to lib wid her poor old mammie an' me. An I just thought dat de good Lord had gib her dat dream, an' I says to her, 'If chicken soup is going to keep you here wid dose who lubs you, you's going to hab chicken soup child.'

"An Tobe, she says to me, 'done you go steal, old man, 'cause it ain't right.' I knew dat it wasn't, but I didn't hab no money, judge, an' I, I, couldn't let *our baby* die, 'cause we bof lubed her.

"An so I jus' went out an ober to Squire Thompson's; it took me a long time 'cause my rheumatism hurt me powerful bad; I knew dat de squire had lots ob chickens, an' I didn't tink dat he'd care for one; I didn't know dat de squire lubed dat one dat I took so much, or I wouldn't had took dat one. But I done took it, judge, it's de only ting dat I eber took in my life, an' I took it back home, an I made *our baby* some brof an' de next morning she was a heap better, an' de good Lord is going to let our baby lib.

"An' den de sheriff come, an' took me down here. Poor old Tobe's heart is done breaking 'cause she'll neber see dis poor old darkey again; but she'll look at our baby an' know why I ain't dar. Yes, judge, I done took dat chicken, an' I knows as how yo'r going to



send me to prison, but maby de good Lord won't say dat I stole, when I meet's him up dar. Dat's all dat I want's to say, judge, I did take dat chicken."

The old man sank into his chair. A death-like silence pervaded the room; it was broken, after a minute, by Squire Thompson who arose and said, "Your honor, I wish to withdraw my charge." The judge arose, cleared his throat, and said, "This court finds the prisoner at the bar not guilty."

The love of a father for his child had softened every heart.

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## AN INCIDENT OF THE CAMP.

BY SARA WHALEN.

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Everything was quiet in the little sleepy city of Watertown, and were it not for the fact that a United States arsenal and army post were located there, life would have been dull indeed. As it was, there seemed to be nothing particular for the soldiers to do after the morning and evening gun had been fired over blue Ontario and they had fished and bathed to their heart's content and gone through the tiresome round of drill. England was at peace with the United States and not even the faintest shadow of a war cloud could be seen in the sky.

It then occurred to Colonel Rand to break the monotony of camp life, especially in the officers' quarters, by having each one at mess tell a story or submit to being fined for not complying.

Now there happened to be among the officers, Lieutenant Cass, a young man who had the greatest difficulty in relating an incident or event of any nature whatsoever. It was more to his taste to get leave of absence for two or three days to visit friends in the ports along the lake. But as army discipline had to be observed, and it had been agreed that each man should tell a story or be fined, Lieutenant Cass submitted without a murmur.

After he had paid his forfeits several times, it occurred to him that paying fines was rather expensive and he would attempt

to relate a story. Accordingly when next his turn came, the officers listened to the following:

"Once upon a time there was a boy named Tommy, who lived in a New England village, surrounded by all the dignity for which New England villages are famous. Tommy being permitted to sit at table one day while his mother was entertaining company, was asked by her if he wished beans. 'No!' said Tommy in a rude manner and with loud voice. 'No, what?' said his mother. 'No, beans!' replied Tommy with louder voice than before."

Lieutenant Cass had finished and although the officers thought the story did not amount to much, still they could not fine him; so "the joke was applauded, and the laugh went round."

But one can imagine the surprise and consternation around the table when next it came the lieutenant's turn to tell a story to have him repeat the one which he had told before, and subsequently to have him regale them again and again with it. They had to accept it; they could not fine him, since no provision had been made in the agreement against repeating a story.

However, after several repetitions, the officers hit upon a plan to surprise the narrator. When he reached the point where Tommy's mother asks, "No, what?" and before he could reply for Tommy, the officers with one accord shouted, "No beans!"

That part of the story the officers practiced zealously until they could repeat it each time it was told, as one man. It afforded so much amusement for them that it became the chief story of the camp, and whenever distinguished guests came to visit them from Albany or New York, they were sure to be entertained by Lieutenant Cass telling the story of Tommy and the officers shouting the chorus of, "No beans!"

## LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

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### III.

With the new year Joseph Smith, in Liberty jail, wrote: "Tuesday, January 1, 1839, dawned upon us as prisoners of hope, but not as sons of liberty. O Columbia, Columbia! how thou art fallen! 'The land of the free, the home of the brave' 'The asylum of the oppressed'—oppressing thy noblest sons, in a loathsome dungeon, without any provocation, only that they have claimed to worship the God of their fathers according to his own word, and the dictates of their own consciences. Elder P. P. Pratt and his companions in tribulation were still held in bondage in their doleful prison in Richmond."

On the 23rd of February, Joseph and his fellow prisoners demanded a writ of *habeas corpus* of Judge Turnham, one of the county judges, which was reluctantly granted. The consequent investigation resulted in the release of Sidney Rigdon. The rest of the prisoners were recommitted to jail, Sidney returned there for a favorable opportunity of leaving, as threats were abundant that the prisoners should never get out of the country alive. Sidney was let out of the jail secretly at night, through the friendship of the sheriff and the jailor, "after having declared in prison that the sufferings of Jesus Christ were a fool to his," from which it appears that Sidney's sufferings, of the body and mind together, were almost more than he could bear. According to Lyman Wight's testimony, when the brethren were taken before the militia mob and treacherously surrendered by Colonel Hinkle, "Sidney Rigdon, who was of

a delicate constitution, received a slight shock of apoplectic fits, which excited great laughter and much ridicule in the guard and mob-militia. Thus the prisoners spent a doleful night in the midst of a prejudiced and diabolical community." Sidney was solemnly warned by his releasers to get out of the state with as little delay as possible. He was pursued by a body of armed men, but he arrived safely at Quincy, Illinois.

On the 26th, Isaac Galland, of Commerce, Illinois, wrote to D. W. Rogers that he would be pleased to have Mr. Rigdon or some other leading members of The Church go and examine some land for settlement.

The Democratic association and the citizens of Quincy generally had a sympathetic meeting on the 27th. A committee reported having met Mr. Rigdon and others, who gave a condensed statement of the facts concerning the situation of the Saints in Missouri and around, and resolutions were passed to assist them in various ways. Sidney Rigdon made to the meeting a statement of the wrongs suffered by the "Mormons" in Missouri and of their present suffering condition.

In the latter part of February President Rigdon, Judge Higbee, Israel Barlow, and Edward Partridge went to see Dr. Galland about some land, and concluded it would not be wise to make a trade with him then.

A brother Lee, who had lived near Haun's Mill, died opposite Quincy, and President Rigdon preached his funeral sermon in the court house.

At a meeting, March 9, in Quincy, President Rigdon, Elder Green, Judge Higbee, Brother Benson, and Israel Barlow were appointed a committee to visit and select certain lands in Iowa Territory.

On the 10th of April, Sidney wrote from Quincy to Joseph in the following strain:

We wish you to know that our friendship is unabating, and our exertions for your delivery, and that of The Church, unceasing. For this purpose we have labored to secure the friendship of the governor of this state, with all the principal men in this place. In this we have succeeded beyond our highest anticipations. Governor Carlin assured us last eve-



ning, that he would lay our case before the legislature of this state, and have the action of that body upon it; and he would use all his influence to have an action which should be favorable to our people. He is also getting papers prepared signed by all the noted men in this part of the country, to give us a favorable reception at Washington, whither we shall repair forthwith, after having visited the Governor of Iowa, of whose friendship we have the strongest testimonies. We leave Quincy this day to visit him. Our plan of operation is to impeach the state of Missouri on an item of the Constitution of the United States, that the general government shall give to each state a republican form of government. Such a form of government does not exist in Missouri, and we can prove it.

Governor Carlin and his lady enter with all the enthusiasm of their natures into this work, having no doubt that we can accomplish this object.

Our plan of operation in this work is to get all the governors, in their next messages, to have the subject brought before the legislatures, and we will have a man at the capital of each state to furnish them with the testimony on the subject; and we design to be at Washington to wait upon Congress and have the action of that body on it also; all this going on at the same time, and have the action of the whole during one session.

Brother G. W. Robinson will be engaged all the time between this and the next sitting of the legislatures, in taking affidavits, and preparing for the tug of war; while we will be going from state to state, visiting the respective governors, to get the case mentioned in their messages to the legislatures, so as to have the whole going on at once. You will see by this that our time is engrossed to overflowing.

A. Ripley also wrote to the brethren in jail in Missouri:

President Rigdon is wielding a mighty shaft against the whole kidney of foul calumniators and mobocrats of Missouri. Yesterday he spent a part of the day with Governor Carlin of this State. The president told him that he was informed that Governor Boggs was calculating to take out a bench warrant for himself and others, and then make a demand of his exellency for them to be given up, to be taken back to Missouri for trial; and he was assured by that noble minded hero, that if Mr. Boggs undertook that thing, he would get himself insulted. He also assured him that the people called "Mormons" should find a permanent protection in this state. He also solicited our people, one and all to settle in this state; and if there could be a tract of country that would suit

our convenience, he would use his influence for Congress to make a grant of it to us, to redress our wrongs, and make up our losses.

After having been prisoners about six months, Joseph and other brethren escaped from Liberty jail, on the 16th, while the guards were drunk. The prisoners took this step because of the prevalent and continued reckless threats of murder, and that the prisoners should never leave there alive.

At this time Elias Higbee said he was living on the Big-Neck prairie, on the same farm with Sidney Rigdon.

The last of the Saints left Far West on the 20th.

After suffering much fatigue and hunger, Joseph arrived at Quincy on the 22nd. He said that before leaving Missouri, he had paid there about fifty thousand dollars, in cash and property, as lawyers' fees, "for which," says he, "I received very little in return; for sometimes they were afraid to act on account of the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honorable exceptions."

The same day Governor Lucas wrote to "Dr. Sidney Rigdon," sympathizing with the Saints, and also wrote to Governor Shannon, of Ohio, and Martin Van Buren, President of the United States, introducing and recommending Sidney Rigdon to them, to solicit an investigation by the government, into the causes that led to the expulsion of the people called "Mormons" from the state of Missouri.

Joseph Smith and committee, on the 1st of May, bought a farm of Dr. Isaac Galland, which was to have been deeded to Alanson Ripley, but Sidney Rigdon declared that "no committee should control any property which he had anything to do with." Consequently, it was deeded to George W. Robinson, Rigdon's son-in-law, "with the express understanding that he should deed it to The Church when The Church had paid for it according to their obligation in the contract."

A general conference was held at the Presbyterian camp ground, near Quincy, May 4 and 5, at which President Joseph Smith was chairman, and President Sidney Rigdon, then residing at Commerce, was present. On the 5th, Sidney was appointed by the conference a delegate to the city of Washington, D. C., to lay the case of the Saints before the general government.

Eight prominent citizens of Quincy signed a letter, on the 8th, introducing "Rev. Sidney Rigdon" to the president of the United States, and to the heads of departments, etc. Samuel Leech also, on the 10th, gave Sidney a sympathetic letter of recommendation.

The same day Joseph Smith and family arrived and took up their residence in a small log house at the White Purchase, about a mile south of Commerce.

On the 17th, Sidney, Joseph and Hyrum wrote to the *Quincy Whig*, disclaiming for themselves and the Latter-day Saints certain offensive political partisan sentiments, emanating from Lyman Wight and published in that paper. Also on the 25th, they wrote to Elder R. B. Thompson on the same subject.

Joseph, Sidney and Hyrum, and Bishops Whitney and Knight went across the river, July 2, and visited a land purchase made by Bishop Knight as a location for a town, and advised that a town be built there, to be called Zarahemla.

At a public meeting on Sunday, 7th, Sidney Rigdon and others addressed the audience. Farewell addresses were also given by members of the twelve who were going on missions.

At a conference on Sunday, October 6, Judge Higbee was appointed to accompany Presidents Joseph Smith and Sidney Rigdon to Washington.

The Nauvoo high council, on the 28th, voted to sign recommendations for Joseph, Sidney, and Elias Higbee, "delegates for The Church, to importune the president and Congress of the United States for redress," of the grievances of the Saints in Missouri. Next day, (29th) the brethren accompanied by O. P. Rockwell, left Nauvoo in a two-horse carriage, for the city of Washington, arriving at Quincy on the 30th. Elder Rigdon was sick on the 31st. On November 1, he was administered to by Dr. Robert D. Foster, who joined the brethren and accompanied them. They arrived at Springfield on the 4th and left on the 8th, Elder Rigdon's health continuing poor and Dr. Foster continuing to accompany and attend to him.

They arrived at Kirtland on the 10th. Elder Rigdon's health remained so poor, the roads were so bad, the time was fast spending, and it being necessary for the committee to be in Washington, Joseph Smith and Judge Higbee started by stage on the most expe-

ditional route to that city, leaving Rockwell, Rigdon and Foster to follow at their leisure in the carriage. Joseph and Higbee arrived at Washington November 28th. They saw President Martin Van Buren the next day.

Sidney and others were near Washington, Pennsylvania, on the 29th.

Rockwell and Higbee arrived at Philadelphia about December 23, with Joseph's carriage, having left Sidney sick at Washington, Pennsylvania, with Dr. Foster to take care of him. Sidney and Dr. Foster arrived at Philadelphia about the 14th of January, 1840.

About the last of January, having been on a visit to Philadelphia and vicinity, Joseph, O. P. Rockwell, Higbee, and Foster left that city by railway, for Washington, D. C., Joseph's carriage having been sold, and Rigdon being left sick at Philadelphia. He does not appear to have visited Washington, but tarried in Pennsylvania and New Jersey.

Joseph had an interview with President Van Buren, who treated him very insolently, saying, "Gentlemen, your cause is just, but I can do nothing for you;" and, "If I take up for you, I shall lose the vote of Missouri." Mr. John C. Calhoun also treated Joseph badly. The Prophet left Washington early in February, satisfied that there was little use to stay longer. Leaving Judge Higbee there, Joseph returned by railroad with O. P. Rockwell and Dr. Foster to Dayton, Ohio. Joseph arrived at Nauvoo, March 4, after a wearisome journey on horseback, through snow and mud. Of his visit to the national capital he says, "When I went to the White House at Washington, and presented letters of introduction from Thomas Carlin, governor of Illinois, to Martin Van Buren, he looked at them very contemptuously, and said, 'Governor Carlin! Governor Carlin! Who's Governor Carlin? Governor Carlin's nobody.'" Also speaking of his experience there, Joseph further says, "Having witnessed many vexatious movements in government officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamor and personal aggrandizement were the ruling principles of those in authority, and my heart faints within me when I see, by the visions of the Almighty, the end of this nation, if she continues to



disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.

"On my way home I did not fail to proclaim the iniquity and insolence of Martin Van Buren, towards myself and injured people, which will have its effect upon the public mind; and may he never be elected again to any office of trust or power, by which he may abuse the innocent and let the guilty go free."

March 17, Horace R. Hotchkiss, of Fair Haven, wrote to "Reverends Sidney Rigdon and Joseph Smith, Jr.," sympathizing with them and with Judge Higbee, and inviting them to take up their quarters at his house if they went so far east.

Judge Higbee said the committee on judiciary reported adversely on the memorial.

April 3, Sidney, wrote, from New Jersey, to Joseph that his health was slowly improving.

In conference at Nauvoo, April 8, Joseph, Sidney and Elias Higbee were thanked by resolution for "the prompt and efficient manner in which they had discharged their duty," and were requested to continue to use their endeavors to obtain redress for a suffering people. At the conference, F. G. Williams was forgiven and received back into fellowship.

Early in April, Richard M. Young had received from Sidney Rigdon a petition for the appointment of Geo. W. Robinson as postmaster at Commerce, and had the name changed to Nauvoo.

At a meeting of the citizens of Nauvoo, July 13, Isaac Galland, Robert B. Thompson, Sidney Rigdon and Daniel H. Wells, as a committee, presented resolutions and a memorial to Governor Carlin, concerning the attempts of Missourians to kidnap and abduct "Mormons" from Illinois.

On the 25th, 27th and 30th, and Aug. 15, John C. Bennett, M. D. and Quarter Master General of the state of Illinois, wrote sympathetically to "Reverends Sidney Rigdon and Joseph Smith, Jr.:"

Early in September, Governor Boggs, of Missouri, having made a demand upon Governor Carlin, of Illinois, for Joseph Smith, Jr., Sidney Rigdon, Lyman Wight, P. P. Pratt, Caleb Baldwin and Alanson Brown, as fugitives from justice, Governor Carlin issued an order for their apprehension, but the sheriff could not find them.

On the 15th, President Joseph Smith, Sidney Rigdon and Hyrum Smith issued a "proclamation to the Saints scattered abroad," stating the condition of the Church and urging emigration to Nauvoo and vicinity and assisting in building the city and temple.

Probably Sidney Rigdon had become tired of the mobocratic spirit of the Western states and entertained a desire to live in the Eastern states, for, on the 19th of January, 1841, Joseph received a revelation, in which the following occurs:

And again, verily I say unto you, if my servant Sidney will serve me, and be counselor unto my servant Joseph, let him rise and come up, and stand in the office of his calling, and humble himself before me; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I the Lord your God will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come; let him assist my servant Joseph.

If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said. Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he hearken to my voice, it shall be well with him. Even so. Amen.

I give unto him, Joseph, for counselors, my servant Sidney Rigdon, and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole Church.

Sidney Rigdon was elected a member of the Nauvoo city council, February 1.

By an ordinance of the city council, dated February 3, Sidney was made a member of the board of trustees of the "University of the City of Nauvoo."

By an act of the Illinois legislature, approved February 27, Sidney was appointed one of the incorporators of "the Nauvoo Agricultural and Manufacturing Association."

President Sidney Rigdon delivered an address at the laying of the corner-stones of the Nauvoo Temple, April 6.

At the conference next day, in consequence of his weakness, resulting from his labors of the day before, he called on John C. Bennett to officiate in his place. Consequently, on the 8th, John C. Bennett was presented, with the First Presidency, as Assistant President until President Rigdon's health should be restored. President Rigdon delivered a discourse, in the afternoon of the same day, on "Baptism for the Dead," followed by President Joseph Smith on the same subject.

On Sunday, 11th, President Rigdon spoke on "Baptism for the Remission of Sins."

On Sunday, June 1, President Joseph Smith says, "Elder Sidney Rigdon has been ordained a prophet, seer and revelator."

Early this month Joseph said, "The newspapers of the United States are teeming with all manner of lies, abusing the Saints of the Most High, and striving to call down the wrath of the people upon his servants." How much like the condition of things now, at the junction of the nineteenth and twentieth centuries!

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### BE HAPPY, MY BOY.

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At all this world's crosses, and all this world's crowns,  
Look up and be happy, my boy;  
Nor heed its sad sorrows, nor all its dark frowns,  
Look up and be happy, my boy.

Whenever the cares of your day shall oppress,  
Look up and be happy, my boy;  
Let faith in the future your soul still possess,  
Look up and be happy, my boy.

Then God will protect you, and all will be well,  
Look up and be happy, my boy;  
His spirit shall weave round about you its spell,  
Look up and be happy, my boy.

## THE FRIENDLY HANDCLASP.

BY A. WOOTTON.

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If the good that has been done in the world by the fervent handclasp of sincere friendship could be written, its study would be profitable to the world as a reformatory agent, and its power would be made to do service in the cause of human happiness more than it is at present. It is one of the cheapest forms of friendly expression, and always seems more sincere than mere words.

When the heart is too full for words, the warm clasp of the hand will speak volumes, and its memory will linger to give joy to the weary wanderer from home and friends; and will draw the heart irresistibly back to the loved ones far away. When the heart is crushed with sorrow for departed loved ones, and words of comfort would have but empty sound, a warm, sincere grasp of the hand, prompted by heartfelt sympathy, will do much to ease the pain of a wound which only time with divine aid can heal.

The cold handshake will often reveal the shallowness of the fawning, flattering words of the hypocrite, while a fervent handshake may reveal a warmth of friendship that, but for this method of communication, must remain unexpressed in the heart of one whose uncultured language is incapable of such expression, or whose stammering tongue is unable to express the warmth of a sympathetic, loving heart hidden under a rough exterior. Language may serve as a medium between intellect and intellect, but there is no avenue of communication like the warm pressure of the hand to bring heart in close and loving communication with heart, and to arouse a joy that bounds and rebounds with increasing



intensity. Like mercy, "it is twice blessed, it blesses him that gives and him that receives."

Words of kindness, love, sympathy or compassion may be given for the effect they may have on others in favor of the speaker, but the warm clasp of the hand can have no such ulterior purpose, being realized only by those immediately interested; besides, it approaches closely to the injunction of the Savior—"Let not thy left hand know what thy right hand doeth."

The more universal practice of friendly and brotherly handshaking among the Latter-day Saints would, no doubt, tend greatly to bring about that union of feeling and purpose referred to by the Savior when he prayed that the disciples might be one with him as he was one with the Father, for hard, indeed, is the heart that is not favorably affected by a hearty shake of the hand.

There are often filmy clouds of estrangement that arise between friends, which, if unchecked, will develop into a density of distrust, when a warm, friendly grasp of the hand, accompanied by a friendly gleam of the eye, might disperse those threatening clouds and let sunshine again into the doubting heart.

In the family, in the social circle and in every department of human association, this potent factor should be made to do its part in bringing about that condition of "peace on earth and good will to men" so much talked of, so much to be desired, and to which every true Christian is looking forward as the final outcome and result of the Gospel of Jesus Christ.

# THE SEVENTH DAY AND SABBATH.

BY ELDER JOHN T. SPENCER.

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The position taken by the Seventh Day Advent people is that God instituted the seventh day Sabbath in the garden of Eden, and reaffirmed it in his own hand writing on Mt. Sinai, and also by the example of Christ and his apostles, who kept sacred the seventh day. They also maintain that Sunday, or first-day observance, was instituted by the Roman Catholic Church, and is the "mark of the beast" spoken of by John in his Revelation; consequently, the "mark," or "seal," of the one hundred and forty-four thousand, is the seventh day observance as the Sabbath, etc.

That God blessed the seventh day at the creation is true, but a careful reading of Deut. 5: 15 shows that not to be the reason for the children of Israel being commanded to keep it holy. "Remember that thou wast a servant in the land of Egypt, and that the Lord, thy God brought thee out thence through a mighty hand and a stretched out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath day." This chapter also places this command in the "Law," which is called a "Covenant," and expressly says that, "*The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.*" Chapter 6: 1, says of this covenant of the Ten Commandments: "Now these are the commandments, the statutes and the judgments which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it."

This surely, then, must be the covenant which Paul refers to in Heb. 8: 7, which, he says, in the 13th verse "waxeth old, is

ready to vanish away;" also the "law" referred to in Heb 7: 11, of which he says in the 12th verse, "For the priesthood being changed, there is made of necessity a change also of the law." And in the 18th verse, "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof."

That the Ten Commandments, called the Decalogue, given on Mt. Sinai, is the "Law," they, themselves, also allow. In a tract entitled, "Scripture References," page 9, article 14, reads, "That the covenant of the law or testament is the Ten Commandments," see Ex. 31: 18; 32: 15, 16; 34: 28; Deut. 4: 13; 9: 9-11; 10: 4; Heb. 9: 4. In the tract entitled, "Who changed the Sabbath?" page 6, they say, "By the law of God, we mean, as already stated, the moral law, the only law of the universe of immutable and perpetual obligation, the law of which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, 'The moral law is summarily contained in the Decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mt. Sinai.'"

When the "Law" is referred to, then, it means the Ten Commandments, the fourth of which says the seventh day is to be observed as the Sabbath, a day of rest, because the Lord brought them out from Egypt from the house of bondage (Deut. 5: 15.) That this law was not to be a perpetual obligation is the burden of Paul's epistle to the Hebrews, "for," said he, "if that first covenant had been faultless, then should no place have been sought for the second," (Heb. 8: 7,) and, "he taketh away the first, that he may establish the second." (Heb. 10: 9.) What the second covenant is, is clearly shown in the third chapter of Galatians where Paul, arguing on this same thing, says, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" "He therefore that ministereth to you the Spirit and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" "Know ye therefore that they which are of faith, the same are the children of Abraham." "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are

blessed with faithful Abraham." Evidently they are blessed by faith through obedience to the Gospel. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, is evident for, "The just shall live by faith. And the law is not of faith." Jas. 2: 10, and Gal. 2: 16, 21, show that it is impossible to live by the law, for he that offends "in one point is guilty of all." Returning to Gal. 3: 21, Paul asks, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster."

From the reasoning used by the writer, it is evident that the Gospel was given to Abraham and promises made subject to obedience to its conditions, but because of transgressions, the law "was added" to bring those who were under it to Christ, who again established the Gospel which James refers to as the "perfect law of liberty" by which Christians will be judged (Jas. 1: 25; 2: 12.) In Rom. 2: 12, 16, Paul shows the connection between the "Law of Liberty" and the "Gospel." The Gospel is that "other" to whom they were married after the death of the law as recorded in Rom. 7: 4. Christ said, "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill." (Matt. 5: 17.) That Christ did fulfill the law is evidently the argument of Paul in his epistle to the Hebrews, Romans, Galatians, and indeed nearly all of his epistles.

Then having fulfilled the law in which is the command to "Remember the Sabbath day to keep it holy," "The seventh day is the Sabbath of the Lord thy God," does it follow that they who "live by faith" are not required to observe a Sabbath day at all? Other commandments were re-enacted (see Matt. 19,) but of this we have the following: "The Son of man is Lord *also* of the Sabbath." (Mark 2: 28.) John tells us in his Gospel, fifth chapter, that the Lord healed an impotent man on the Sabbath day and was accused by the Jews of breaking the Sabbath, for which they



sought to kill him. He answered, "My father worketh hitherto, and I work." In the fourth chapter of the Hebrews, Paul, after reiterating the statement, that the Gospel was preached to Israel under Moses, says that a day of rest different to the seventh day was spoken of through the Holy Ghost, (Heb. 3: 7.) "although the works [of God] were finished from the foundation of the world. *For if Jesus had given them rest*, then would he not afterward have spoken of *another day*. There remaineth therefore a rest to the people of God. For he that is entered into his rest, *he also* hath ceased from his own works as *God did* from his." Consequently he also appointed a rest day as his father did. Acts 20: 7; I Cor. 16: 1, 2; Rev. 1: 10, etc., show the custom of the Saints of meeting on the first day of the week to break bread, and it was referred to as Lord's Day. We are commanded, as Latter-day Saints, to keep holy this same Lord's Day (see Doc. and Cov. 59: 9-13), and this command is found to be in strict accord with the scripture which our Advent friends profess to believe "as it reads."

They must be mistaken then about their "Mark" as they were about the "Advent" in 1844.

Christ said to his apostles, "A new commandment I give unto you, that ye love one another." (John 13: 34.) In his third epistle John says, "This is love, that we walk after *his* commandments. This is the commandment, that as ye have heard from the beginning ye should walk in it." (See Mark 1: 1, 4, 5, 7, 8; I Cor. 15: 1-4.) "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." "If righteousness come by the law, then Christ is dead." (Gal. 2: 21.)

# CAUSES LEADING UP TO THE REFORMATION.\*

BY LESTER MANGUM.

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## I.

In this day of research, we are not content with mere results; we seek also to discover causes. Simply knowing that an accident

\*This interesting historical lecture was delivered by the author before the class in oratory of the Brigham Young Academy, of which he was a member during the semester just closed. Other examples in expository composition, by other students, on a variety of attractive subjects, are promised the readers of the ERA who have been kept in view by the writers of these articles. "The subjects," says Prof. N. L. Nelson, in a prefatory note to the editors, "have been chosen in consonance with the following principles of choice, (See *Preaching and Public Speaking*, pp. 135 to 176,) viz.:

"I.—In order that a theme may be suitable to a congregation, it must be (1) interesting, (2) timely, and (3) in keeping with the intelligence addressed.

"II.—In order that a speaker may make the most of a theme, it must (1) be of special interest to him, (2) command his implicit faith, and (3) must not be above his powers.

"III.—In order that a subject may be appropriate in itself, it must (1) have unity, (2) not be too broad, (3) must be fresh, and (4) must be clear.

"With these ten points it will be well for every young speaker to become as familiar as with his fingers. Let him think about them till he feels the force of each and he will not fail in time to become an interesting and forceful speaker. Nor are they of benefit to any one kind of composition alone. They apply as well to the description, the story, the address, the oration, as to the essay, the lecture, and the sermon."—*Editors*.

has happened makes us none the better prepared to avoid a similar catastrophe in the future. Realizing this fact, men set to work tracing the source of all events that tell for good or evil. Only by such a course are experience and history of use to man. With this thought in mind let us, in our humble way, survey briefly a few of the principal facts in the history of the Christian church up to the time of Constantine, and contrast them with the after history that we may better understand the causes leading up to the Reformation.

Great changes in the history of the world never take place without causing intense suffering. "It is the law of humanity that all new life shall be born in pain." The birth of Christianity instead of being an exception gives the one undeniable proof of the law—the seal of Divinity itself.

When we consider the persecutions of the early Christian church, we think its growth remarkable, nay, we almost wonder how it endured. Persecution became so bitter that secret services were necessary; and in order to secure these, secret signs and passwords were devised, the Greek word *Ikthus* being one of the first used. It signified "fish," and was universally given as the sign of the faith among early believers. Its initials, taken in order, stood for Jesus Christ, the Son of God, the Savior. Later the word gave place to the object, and a small fish worn as an ornament, was a token to all Christians that the wearer was one of their faith.

At length secret service in their homes became impossible, and the saints took refuge in the catacombs of Rome. With the increase in the secrecy of the Christians, the alarm and suspicions of the Roman government naturally kept pace, and so persecution became more and more pronounced. Thus it happened that ere long life became confined so exclusively to the catacombs that these grim caverns were virtually the home, the school, and the church of the early believers. On the walls, pictures were drawn, symbolical of what was worshiped. Afterward the nature of these symbols was forgotten, and the people worshiped the symbols themselves rather than that for which they stood. This was the beginning of image worship which was in after years to prove so harmful to Christianity.

During all this time Christians were being put to death by thousands. Have you ever stopped to think how fast the converts must have come to fill the places of those killed and imprisoned? In after years when the Apostles were no more, and tradition was the only evidence of their having had direct communion with God, what was the strong principle that still drew countless numbers to its ranks?

You will answer, "It was the Spirit of God which testified to man of its divinity." Yes, that was and is essential, but can not "the invisible things of God be made manifest through the visible?" We are agreed on that, so let us have an example. The one I have in mind presents a strong contrast. It was the strength of that contrast which made it so effective then.

To show that contrast, it will hardly be necessary for me to go into details of pagan life. You know that caste was everything in the church as elsewhere. The rich ignored the poor, the strong oppressed the weak; wealth and station in life were everything. The desire for social equality is inherent in man. The pagan is no exception. Which then of the Christian tenets would most strongly appeal to the weak and downtrodden? I say it was that of the common brotherhood of man. By advancing this idea, I do not wish you to infer that I consider the whisperings of the Spirit of minor importance in the great work of conversion then enacted. It was then, is now, and will ever be, the one essential to man's conversion.

But this doctrine of common brotherhood would appeal not only to men's feelings but to their reason. The Christians asserted that the law came from God. The law was to the pagans, the highest embodiment of justice; surely then the Christian God was just. They could make no such claim for their pagan gods, so they renounced them and accepted a better.

Thus the ranks continued to grow; and, as persecution was their only worldly legacy, their circles harbored no hypocrites; Christians were Christians because the world was nothing to them when compared with their most holy faith.

"The blood of the martyrs is the seed of the church," and so numerous had been the martyrs, that when Constantine came to the throne in the forepart of the fourth century, the Christian



element had become so strong that it was well worth the emperor's bidding for. During 1600 years the world has sung the praises of the first Christian emperor. Modern historians challenge his right to much that has been claimed for him. They even go so far as to assert that Christianity was merely a political lever in his hands. Whether their charge can be maintained or not, the facts are undisputable that he led an immoral life, and that the purity of the church suffered from the contact. There is, however, one proof that he had some faith in the ordinance of baptism, and hence in the church. It was taught, then as now, that baptism washed away all sins. Constantine did not wish to change the order of his living very much, still, he wished to leave this world as free from sin as possible, so he postponed being baptized till a few days before his death.

But we are anticipating. Let us return to the church at the time of his accession. Christian and fugitive had been synonymous. Now all was to be changed. Constantine declared Christianity the state religion, and those who fed upon the emperor's favor changed their religious garments in a twinkling. The movement did not stop here; there were lower orders still who knew how to court favor, and they followed their master's example. We might add that the example has been followed to a greater or less degree ever since, as the history of the religious wars of Europe will prove. Such a wholesale conversion to everything but the principles of Christianity could not but prove harmful and demoralizing to the church.

Church authority now became centered in the emperor who still retained the title Pontifex Maximus, the mortal whom the pagan gods most delighted to honor. He thus stood at the head of the two systems, and was practically absolute in each. Bishoprics and other high places in the church were filled by men with no other qualification than the support of the emperor. Church appointments partook more of a political than of a religious nature. Church and state were united and the church became all powerful in a political sense, but lost, on the other hand, the very essence of her being—her purity.

*(Concluded in the next number.)*

## THE SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN, UTAH.

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### III.

Since the declaration of war in South Africa, three months have passed, and the British, up to this date, January 11, have made practically no advance. A glance at the map of South Africa will show that the campaign has taken two directions, one for the relief of Kimberly where the diamond mines are located, on the border of the Orange Free State, in Bechuanaland; the other for the relief of Ladysmith in Natal. Both Bechuanaland and Natal are English provinces in which the Dutch are carrying on the war. On the west, the principal force is under the direction of Lord Methuen, who has been fighting his way against a stubborn resistance all the way from the Orange river to the Modder. The battle of the Modder river, in which the English lost more than eight hundred men, was perhaps the fiercest of the campaign. It resulted, however, in the repulse of the English, and Kimberly is still shut up by the Boers, and Lord Methuen unable to move. To keep open the source of supplies for the main army working for the relief of Kimberly, General Gatacre undertook to disperse the Boers who were cutting off supplies from Cape Colony, and made an attack on the Boer army at Stromberg. General Gatacre fell into a Boer ambush and was surprised by a great loss of men, although his army at the time consisted of only about four thousand soldiers.

These reverses created the utmost consternation in London,

for the shock was entirely unexpected. The fact is, the English hardly expected that the Boers would fight, and it was thought that a little blustering diplomacy and the mobilization of an army corps would completely subdue them. It is declared that Chamberlain had no idea of the situation into which he was throwing himself and the English nation. The Conservative press, for this war belongs to the Conservative party, had freely predicted that the English soldiers would take their Christmas dinners in Pretoria—the capital of the Transvaal—and Johannesburg, the objective points of the English army. The English are not yet out of their own provinces, and there are practically three English soldiers to one Boer in South Africa.

In the midst of this excitement and chagrin, it was declared that the one thing necessary to restore confidence in the English army, and confidence must be promptly restored, would be the success of the armies under General Buller at Tugela river. General Buller was on his way to the relief of Ladysmith, where the Boers had ten thousand English soldiers penned up. The battle of Tugela river will remain in history a landmark in the military world. The Boers had thoroughly entrenched themselves on the north side of the river and had prepared themselves to receive General Buller's advance. The river had two fording places over which it was planned to move the English army. The army was drawn up into three divisions, and as the fording places were only about two miles apart, one section was placed in the center to cover the movements of the right and left wings of the army as they advanced to the river. Another division was sent to the left ford, but the fire of the Boers became so intense that the English made practically no headway whatever. Thereupon Buller withdrew the left wing and ordered Hildyard to throw his forces upon the right ford and force a crossing at that point. Twelve mounted cannons were sent to cover his position and Colonel Long in charge was led into an ambush. Most of the artillerymen were killed and ten of the guns had to be abandoned. Hildyard found the fire too hot to make further headway and so was obliged to withdraw, and for weeks an army of twenty thousand men has been waiting at Colenso for reinforcements.

No one doubts that the English can hammer away until finally they beat down all Boer resistance, but the Boers must fight against

such odds that no great renown or glory is likely to come to any English officer. The Boers have already crowned themselves with immortal glory, and have treated the world to a surprising heroism. Even those who professed the greatest familiarity with the preparations of the Boers for this contest, have been greatly surprised. General Buller and Lord Methuen have lost all opportunity to crown themselves with military renown and must now yield the direction and control of this war to other hands. Lord Roberts, who has been a favored fighter for years in India, was sent recently to Africa, where he has just landed, to take charge of all the English forces. Lord Kitchener, who at the time of these defeats was in Khartoom, in upper Egypt, was at once dispatched to South Africa to act as chief aid in the staff of Lord Roberts. These new appointments, it was supposed, would restore to the English some measure of confidence in the conduct of the war. It is a remarkable circumstance, and one which illustrates the possibility of men shouldering the responsibility upon those to whom it does not properly belong. Chamberlain, Woolesley and Landsdowne in England had at the outset the direction and management of the war. They were utterly unprepared. They forced the men to the front without any adequate idea of the efforts required to overcome the Boers. Their blunder was soon manifest in the defeats of Lord Methuen and General Buller, who perhaps are less responsible for their unfortunate position today than the men at the helm in London. Nevertheless, the responsible parties find it convenient to shift the burden of reproach. These English officers now find themselves humiliated, while it becomes necessary to appoint other men to command the armies of South Africa.

Some of the losses during the first sixty days of this war make remarkable reading. During that time more than 6,300 officers and men were among the killed, wounded and missing. Lord Methuen reports his total loss at Magersfontein at 963, of which 70 were officers. General Buller reports his total loss at Colenso at 1,097. Add to this 17,000 men that are penned up at Ladysmith, Kimberly and Mafeking, and it will be seen how successfully the Boers, within less than sixty days, put more than 23,000 British soldiers *hors de combat*. This is one of the most remarkable showings in the history of modern warfare. The English them-



selves fully sense the terrible humiliation, not to say the immense losses they have sustained.

The *London Standard*, an English authority, makes a plain statement of the case. In its summary of the 10th of January, it says:

Well, the campaign has lasted three months. We have something like 120,000 troops in South Africa. With this huge army distributed over the country, we are still powerless to relieve three garrisons from investment. We have still to see large portions of both colonies in the hands of the enemy. We have driven the invaders back at no single point. We are actually farther from the hostile frontiers than we were on the day that the ultimatum was delivered. The war which ministers believed could be effectively performed with 25,000 men has not been done, has not even been begun, by four or five times that number. Can anyone fail to admit that this is evidence of a grave miscalculation of forces and facts?

These reverses have lead to fraternal outbursts of exultation on the part of the Boers in Cape Colony, and threaten new difficulties for the English there. All over the continent there is a general exultation over Boer successes, and even in the United States, which only recently has been boasting of English sympathy, the people are more or less sympathetic with the Boers. In England the newspapers discuss the gravity of the situation with the most profound apprehension. They speak of the dangers of the British empire, and every effort is made to arouse a patriotic enthusiasm throughout the land, as if England were being overwhelmed in a struggle against fearful odds. These outbursts upon the great gravity of the situation would be amusing, were it not for the loss of lives and treasure, when one considers that the forces against whom the English are contending are not as numerous as the inhabitants of some insignificant suburban English town. Of course, if there is no interference, the results of this war can be as certainly now foretold as at any time, since they are sure to be favorable to the English. Complications, however, may arise, and we are now facing discussions of what Europe may do.

Will Europe interfere? The state of the European mind at present, to say the least, is very inflammable. The British at Aden recently seized the German mail ship, *General*, and undertook to

search it for contraband of war. This seizure was regarded as unwarrantable from the fact that the manifest, or bill of lading, clearly indicated that no such articles were on board. This event gave rise to almost universal agitation throughout Germany, where the more excitable classes called for public meetings in which to denounce the conduct of the British. The government official and semi-official organs decried the agitation and begged the people to consider what the effects of rash and inconsiderate action might be to the German nation. This sudden and violent outbreak indicates in a large measure the condition of public sentiment throughout all Europe. It is not too much to say that England is without a sympathizer in all the continent. There is the strongest feeling that the war was wholly unjustifiable, and there is a manifest delight in all news announcing the success of the Boers. The German emperor himself has recently made a tour to Great Britain for the purpose, it was said, of visiting his royal grandmother. It is certain, however, that the emperor himself desires his country to maintain a neutral position, and he is the supreme master in foreign affairs. Notwithstanding the arbitrary power in all foreign investigations vested in his royal highness, it is nevertheless believed that he would yield to a strong and persistent sentiment in favor of action against Great Britain. It would be exceedingly unfortunate for the English, at this time, to aggravate in any manner the sensibilities of any of the great European powers. The Dual Alliance, that is, France and Russia, are fairly agreed that there is ample justification for their interference, and for the present Germany is practically the arbiter of a general European conflict. England had evidently anticipated the dangers of opposition in Europe and had done her utmost to conciliate the Germans, who, the English well knew, held the key to the situation. The English had recently given up the most important of the Samoan group of islands, and no doubt as a sop to the Germans whose neutrality they counted upon in a conflict for which they had been preparing in the Transvaal.

Will history repeat itself? This is the question now put by those who remember the circumstances of English interference during the Turko-Russian war in 1878. The Turks had shocked all Europe through the Bulgarian massacres, and the shock was so violent in Russia that a war ensued. It was a war in the interest

of Christianity and civilization—incidentally perhaps—but it was a war for the conquest of Constantinople. English sentiment had been strongly against the Turks, and Gladstone in the fiercest denunciations set forth with strongest feelings the Christian condemnation as it manifested itself towards the Mohammedans. Russia, however, prosecuted the war single-handed and made her way, step by step, in the face of the most stubborn resistance, over the Balkans. Russia had been terribly punished in the loss of treasure and life, but had finally succeeded in driving the Turks back to San Stephano, a town about six miles from Constantinople. The shining spires and towering minarets offered a cheerful welcome to the Russian troops, who had fought for many months at great loss and sacrifice in order that they might reach the goal of their martial struggle. The Russians felt that they were entitled to the fruits of their victory; their achievements entitled them, as they felt, to the honor of a triumphant march through the streets of Constantinople. It was at this point that England called a halt. She not only offered her intercession in the interest of peace, but threatened the bombardment of the city and an attack upon the Russian troops if another step were taken. It was not right in her opinion for Russia to enter the city of Constantinople. The just and proper thing, as she viewed it, was for the Russians to accept such a treaty of peace as the great powers might decide upon, and for that reason appealed to arbitration, and the conference in the city of Berlin was held. Poor Russia! She had fought desperately for months with the sanction of all Europe. She felt herself entitled to the fruits of her victories, but found herself compelled to yield to the dictates of a British policy. The conference was held. It resulted in the liberation of Bulgaria, and the loss of territory to the Turkish empire. Of this territory, Russia received comparatively little for all her efforts. England, because she commanded the situation, took the island of Cyprus; and Austria, who had simply looked on, was in the position of a fortunate bystander into whose arms the provinces of Herzegovina and Bosnia were thrown.

Suppose that when England has made her way to a position within shooting range of the forts of Pretoria, the Russians should call a halt; and then, in the interest of international peace and equity in behalf of the Boer race, demand that the Transvaal ques-

tion be submitted to the arbitration of some European conference. Russia has no fleet and no armies near Pretoria in the Transvaal to enforce such a demand. At this point the similitude ceases. Russia would be obliged to attack England elsewhere. Those who appreciate the complications in the east understand perfectly well where this attack would be. Russia is moving in three directions towards distinctively objective points. In the first place, she intends to make her way through Persia and find an outlet for her commerce on the Persian gulf. She is crowding her interests on the Afghan frontier, and means some day to attack England in India. In the third place, Russia is making great headway in China, and would crowd her interests upon the English in that empire. England could not very well spare the soldiers necessary to take Pretoria if she had to meet Russia in the far east.

In the way of Russian interference, however, lies an inferior Russian navy, which, in a single combat with England, would be entirely swept from the seas. This navy has been built up at a considerable cost, and Russia would not consent to its entire loss without assurances of ample and extended compensations elsewhere. If Russia interferes, she proposes to make the interference substantial, both with her land army and with her navy. To secure her navy against destruction, there is but one course open to her, and that is an alliance with France and Germany. It is thought by some that the navies of these two countries would at least hold their own against England. With the German navy thrown in, they feel absolute security.

Will Germany interfere? France is in a mood to undertake the struggle, and the best critics of European thought contend that a friendly effort in a common cause against England is possible between France and Germany. Sometime ago General Marchand hoisted the French flag at Fashoda, upper Egypt. England demanded an immediate and complete surrender, and forced upon France abject humiliation. The French have not forgotten Fashoda, and the public sentiment of the republic is not only strong but bitter against England. Russia remembers San Stephano, and the Fashoda incident is too recent to be forgotten.

In a general conflict, Russia could remunerate herself in China, Afghanistan, and perhaps Turkey. Her reward in the far east



would be so substantial that Russia could well afford to surrender to Germany the Baltic provinces, provinces inhabited largely by people of German descent under the rule of Russia. Russia might give up some of Poland, and in a readjustment, or future partition, to be made in Africa, Germany might receive there substantial rewards. France's reward is not so apparent. She could not hope to recover in a readjustment her Rhine provinces. France would have to find satisfaction in Africa. In the first place, if England could be defeated, it would be highly satisfactory to the naval powers to compel the British empire to surrender her forts at Gibraltar. France, perhaps, would be glad to turn these over to Spain, as they might be desirable to that country in exchange for the Spanish forts at Ceuta, in northern Africa. Ceuta is one of the pillars of Hercules and within cannon range of Gibraltar, almost as valuable as Gibraltar itself in the commanding position it would occupy upon the Mediterranean. France would also seek compensation upon the African continent by a change of boundary lines, but would perhaps be most anxious to secure further concessions in China. These general speculations are the inducements which are just now very generally discussed throughout Europe, inducements that would lead to European interference.

Italy could not and would not interfere. While Italy is not an ally of England, yet there is a historic friendship which Italy could not very well disregard. Besides, Italy is not an important factor, nor is Austria, although it would be generally expected that Austria would cast her sword in the German balance.

While these are the general combinations that might be effected in Europe, and the dangers in a general uprising that might threaten the British empire, England, on the other hand, would naturally seek alliances among those countries of whose friendship she boasts. England evidently counts upon the friendship of Japan whose navy has already reached considerable importance. But England would unquestionably count upon some assistance from the United States, and especially from her colonies. Could or would the United States be a party to such an arrangement? At the time the Spanish war broke out, England had already under consideration the complications which have since arisen. England has felt for some time that a European alliance against her movements

was not an impossibility, and has made every effort to defeat that alliance by courting German friendship and boasting of her blood relations over the sea. English diplomacy and shrewdness manifested itself in an early declaration on the part of England that she would not permit any European power to interfere against the United States in its war with Spain. This declaration implied two things: English friendship and the possibility, if not the probability, of European interference. There was really no likelihood of any interference on the part of any European countries in the Spanish war. There was some newspaper criticism, but such newspapers constituted those free lances for whose sallies no government can really be responsible. France was a creditor of Spain, and Spanish bankruptcy would mean a great loss to the French. But no one can suppose, on any ground whatever, that France or Germany or Austria for one moment contemplated an interference in the Spanish war between the United States and Spain. But the English declaration served its purpose well, and at once awakened feelings of appreciation and kindly expressions throughout the United States. Perhaps England counted too much upon those expressions. At any rate England has not found the sympathy which she must have expected in this country when she undertook the war against the Boers. Generally speaking, the sympathy, if not so pronounced in this country as in Europe, is for the most part in favor of the people of the Transvaal.

From present appearances, it is not unlikely that the war in the Transvaal will last for some time. In the meantime, England must exercise the utmost caution to prevent a European alliance, and especially must England avoid any offense to the Germans. While it does not seem likely that the continental powers will enter into any alliance or make any demands upon the English, an alliance is still a possibility. Diplomacy must count upon it, and direct its efforts accordingly.

# A TRIP SOUTH WITH PRESIDENT YOUNG IN 1870.

BY C. R. SAVAGE.

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## I.

Among the many incidents associated with life in Utah, in the 60's and early 70's, none are more worthy of remembrance than the annual trips taken by the Presidency of The Church to the remote settlements.

I had been in Utah nearly ten years, and had looked almost with envy upon the privileged members of the President's party, with their long trains of vehicles. I listened often to his discourses and saw him frequently in public places, but I longed to enjoy his society, and to see him in the privacy of the home circle. I was anxious to solve the mystery of his influence, and the magnetism of his personage. On such occasions there would certainly be many opportunities of seeing the wonderful leader in the role of counselor and director of the varied interests of the towns and villages through which he passed, and learn the reason why his advice always seemed satisfactory to those who sought it. Indeed, he possessed in a marked degree the regal faculty of deciding a point in dispute almost in an instant.

I knew many persons who thought that when they saw President Young that they could set him right on many points, and tell him things he did not know, but in every such case they found it convenient to let him speak while they preferred to keep silent.

I once accompanied a large party of paleontologists under Professor Marsh, of Yale; they were mostly young men, and in their conversation they determined to have a "good time" when they met "Old Brigham." Once introduced, they proved to be the most

abashed lot of young fellows I ever saw. Not a single one of them excepting the professor, had a word to say. He spoke of the discoveries they had made of fossil horses in the badlands of Nebraska. Quick as a flash, the President replied: "I understand some of our anti-'Mormon' writers say that there were no horses in America in ancient times, and that the animals were introduced by the Spaniards." President Young told the party that fossil remains had often been brought to him. In his conversation, he astonished me with his familiarity with the investigation of scientists in this particular study; in fact, the whole party were surprised. His dignified manner won their admiration, and the members confessed, after leaving him, that they found silence most agreeable in his presence. They were profuse in their admiration of him—who at that time was the foremost man in western America.

I mention this circumstance to show that such an exhibition of personal magnetism only increased my desire for an intimate acquaintance with President Young, who exercised more complete mastery over those around him than any other man I have ever known or expect to know. There was no arrogance nor assumption of superiority in his manner, you unconsciously found yourself willing to adopt his suggestions, feeling satisfied that he was right.

It is needless to say that when his son, John W. Young, invited me with my photographic apparatus to accompany the party on a trip to the San Francisco mountains, and put a light, covered wagon at my disposal, I was overjoyed at the long-coveted opportunity.

It was in the early morning of February 25, 1870, that a long cavalcade of vehicles rolled out of Salt Lake City. President Young and his wife were in the leading buggy; his two sons, Brigham and John, occupied the next with Brother George A. Smith and wife; Lorenzo D. Young and Joseph W. Young following with many others whose names I cannot now recall. Brother Van Natta was "out-rider" on horseback. In the carriage assigned to me and driven by Nathaniel V. Jones were the two sons of Brigham Young, Jr. We were a jovial crowd, free from care and full of fun. Other invited guests, with supply wagons, made up the train, each wagon taking its proper place which it maintained during the whole trip.

These annual trips to the settlements were the events of the



year to the residents. They were the occasions when old times were gone over, and old friendships renewed. The incidents of the exodus from Nauvoo, and the thrilling experiences in other places were related anew.

President Young told me that the greatest difficulty he had was to keep up so much private conversation as well as public speaking, that he was glad at times to retire and have a rest. So pleased were the people to shake him by the hand that all along the road, he was compelled to speak to hundreds. In many places the Saints lined the road, and received their beloved leader with uncovered heads. The president acknowledged their salutations with the grace of a king.

Our first stop for the night was at American Fork. The headquarters were at the residence of Bishop Harrington, a sterling man of refinement and general ability. Previous to the arrival of the caravan, locations were secured for all the party at different homes. Everything went like clockwork. There was a warm welcome for all who composed the President's party, each one being cared for with unstinted liberality.

As a matter of course the people desired to see and hear President Young. No meeting was complete unless he spoke. He seldom led in speaking; but the cap-stone was laid by him. Usually all present were silent, all who were out came indoors, and the indifferent listeners woke up. The great leader cut right and left, handling the subjects affecting the interests of the people with a fearless, decisive dignity, which unmistakably indicated his broad-minded views of the people's needs.

Following the afternoon meetings, the people gathered around headquarters, and such handshaking, and jovial good times were enjoyed as made the different stopping places seem like a continuous ovation from north to south. These were the occasions when the President was greatly wearied with much talking and when he was glad to retire and get a good night's rest.

At Payson the most elaborate preparations were made for the reception of the party, but at all the towns and villages through which we passed, the citizens were out to give us the warm welcome that comes from those who love their leaders, and who desire to show them honor. At one place we drove rather hurriedly through the

settlement, scarcely noticing the adult population, but a little farther on, our leader met a large group of children. He stopped and had quite a chat with the juveniles in the most familiar manner. The little ones greatly enjoyed this distinction.

A squad of cavalry and a brass band met us at the entrance to the town, so with music playing and flags flying we entered Payson. We stayed at the residence of Brother Douglas, a big-souled Scotchman, who with his family gave us a regal welcome and provided a veritable feast. President Young looked over the well-spread table and politely asked for a bowl of bread and milk, leaving the rest of the party to do justice to the extras. So much rich food made most of us ill. The President was informed of the fact, and did not forget to make a text of our imprudence further on.

The meeting house at Payson was a structure with a very low ceiling. Being called upon to speak, I incautiously suggested that the next house to be constructed should have a ceiling nearer the sky, and stated that I would fear to light a match lest the foul air should explode and send us too hurriedly to our journey's end. Brother George A. Smith gave me a gentle hint, after the meeting, that ever after restrained my disposition to criticise conditions that could not be avoided. Brother Smith was one of nature's noblemen, in all the walks of life. How I loved his brief, pithy talks and his uniform Christ-like simplicity of manner!

At Santaquin, Presidents Young and Smith addressed a large and delighted congregation. Each person seemed anxious to extend the warmest welcome possible. Our next point was Mona, where we made no stop, but the people, old and young, lined the road, and with uncovered heads and waving of hats, showed their joy at sight of the visitors. Their salutations were heartily acknowledged by us.

On the twelve-mile drive to Nephi some young men on horseback drew up in line across the road, stopping the train. The leader of the party saluted President young thus: "Brother Brigham, we've come out to meet you."

"Have you?" said the President, "I thought you were a hunting party." They took the hint and formed into line on the roadside while the party passed, and escorted the wagons into Nephi. It

fell to my lot to be quartered at the house of Brother Pitchforth. The rest were also well provided for.

Next day the meeting house was packed. President Young was in his happiest mood. We were all called upon to speak. Some of us who had been sick the night previous were duly scored for over-indulgence; fasting was dwelt upon, as an aid to the enjoyment of good health and a greater portion of the Spirit of God. Our misadventure at Payson was a telling sermon against eating too much, and as targets for the President's thrusts we were compelled to accept his remarks without squirming or talking back. No one could ever reply with impunity in such cases. He never missed anything funny, and never forgot where to make a point; in fact, no incident seemed to miss his searching gaze. He found his texts in the Bible of our everyday lives.

The next morning, March 2nd, we passed Levan on the left and nooned at Chicken Creek, a sort of half-way house. Here I saw the oldest man then living in Utah, Father Ballou, 96 years old, and almost blind and deaf. We reached Scipio, a snug little town that had been broken up two or three times by the Indians, at 4:30 o'clock. It snowed during the night.

Leaving Scipio we ascended a divide over a mountain range into Pah-vant valley; there were four or five inches of snow on the ground. One of the carriages broke, and the whole caravan stopped. President Young was the first to ascertain the cause of the mishap. He called upon Van Natta, the "out-rider," and asked if he had provided any rawhide for repairs. Van was sorry he had forgotten to do so. The President quietly called upon his wife to see if there was such an article in the buggy; sure enough, it was found; the repairs made, when we all moved on again. This was one more evidence of his great foresight and quality as a leader of men. No detail was too small for his consideration. Once on the road, each man and boy was an object of his care, and if any was sick he was always the first to care for his interest. In his preaching, every word seemed to fit into its right place; every person was eager to listen. There was very little of chapter and verse preaching. The conditions facing the people demanded specific counsel, and it was always given with wonderful decision when the President spoke.

We reached Fillmore through mud and mire in the evening.

The usual enthusiastic reception was tendered. There was more preaching for all of us; none escaped. If the leaders felt tired they usually called upon other members of the party to precede them, and would close with sledge-hammer blows that warmed up the audiences. The people were eager to hear Brother Brigham. A meeting on these occasions without him would have been as flat as the opening services of a quarterly conference on a wet day.

The meetings in Fillmore were held in the capital building. Congress granted \$23,000 towards its construction. It was thought at one time that Fillmore would be the capital of the territory, on account of its central location.

Our next point was Meadow Creek, where we did not stop, but at Corn Creek we held a meeting. This was then the Indian reservation of the Pah-vants, most of whom are now dead. From there we drove to Cove Creek Fort, a fine stone structure built by The Church as a protection to travelers against Indian attacks, there being no settlement between Corn Creek and Beaver. Its construction cost \$20,000. We enjoyed the hospitality of Ira Hinckley and his estimable family who had charge of it at that time. It was an evening of rest for the preachers, without a meeting. It is possible to have a surfeit of anything, be it ever so good. I often sympathized with the leaders of our Church on such trips as these, and thought upon the mental strain, the constant effort to fill the high mission of directing the energies, inspiring the hopes, comforting the faint-hearted, denouncing wrongs, and the more difficult work of driving out the worldliness that almost gets possession of us.

The next day's travel was devoid of interest other than usual incidents noticed in going from place to place; for six or seven miles from the fort, we had snow, then mud, then dry and dusty roads.

A grand welcome was provided at Beaver where we stayed over Sunday. I had the good fortune to be located at the home of President Murdock.

Brother John Squires, the barber, who was one of our party, did the tonsorial work. Who does not know of the skill of our friend John, with his "two up and one down" touches? No one, at that period of our history, would think of a presidential party without the presidential barber; he had his little jokes for each one of



us, from the President down to your humble servant. His services were rendered without money and without price—he was one of the features of a pleasant memory.

The services at Beaver were very instructive. The school of the prophets was held there at that time. Brother C. J. Thomas had a fine choir of twenty voices, who did excellent work in the meetings. Everybody seemed glad to see us; it was a constant hand-shaking festival.

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### LET EACH MAN LEARN TO KNOW HIMSELF.

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Let each man learn to know himself:  
To gain that knowledge, let him labor,  
Improve those failings in himself,  
Which he condemned so in his neighbor.  
How lenient our own faults we view  
And conscience' voice adeptly smother;  
But oh! how harshly we review  
The self-same errors in another.

And if you meet an erring one  
Whose deeds are blamable or thoughtless,  
Consider, ere you cast the stone,  
If you yourself be pure and faultless.  
Oh! list to that small voice within,  
Whose whisperings oft make men confounded,  
And trumpet not another's sin;  
You'd blush deep if your own were sounded.

And in self-judgment, if you find  
Your deeds to others are superior,  
To you has Providence been kind,  
As you should be to those inferior;  
Example sheds a genial ray  
Of light, which men are apt to borrow;  
So first, improve yourself to day,  
And then improve your friends tomorrow.

## HUMBLE DEVOTION VS. MILITARY GLORY.

BY APOSTLE HEBER J. GRANT.

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I do not know when I have heard anything that pleased me more than the article by Dr. Karl G. Maeser, in the November ERA, entitled, "How I became a Mormon." I am sure that the testimony of the divinity of the work of God, as portrayed in this article, is very striking and certainly must be beneficial in strengthening the faith of the youth of Zion.

Speaking of his baptism, he says: "On coming out of the water, I lifted both of my hands to heaven and said: 'Father, if what I have done just now is pleasing unto thee, give me a testimony, and whatever thou shouldst require of my hands I shall do, even to the laying down of my life for this cause.'"

Soon thereafter he received the testimony which he had requested of the Father, and how faithfully he has kept his promise "whatever thou shouldst require of my hands I shall do, even to the laying down of my life for this cause" is known to every Latter-day Saint who is familiar with the life-labors of Karl G. Maeser.

The good results which have come from his labors at the Brigham Young Academy at Provo, are almost beyond calculation; so, also, are his labors in aiding in the establishment of Church schools and religion classes throughout all Israel. His labors as one of the General Superintendency of the Sunday Schools, have also been of great importance. His Sunday School labors were very closely connected with those of the late George Goddard, and there are none of my intimate acquaintances who have more perfectly exemplified in their lives the teachings of Jesus Christ: "Peace on earth, good will to men" than have these brethren.

I have been intimately associated with Brother Goddard from

my childhood, loving him with an affection almost akin to devotion and I entertain this same sentiment for Brother Maeser. I know of no two men who have more perfectly illustrated the beautiful sentiments contained in the little poem "Abou Ben-Adhem" than they have. One of the reasons why I entertain such deep feelings of affection for these brethren, is because each could answer as Ben-Adhem did, "I pray thee, then, write me as one that loves his fellow-men."

When God shall make up his jewels, these men will be among the number. And when the angels shall show the names of those whom God has blessed, theirs will surely be among those to be found at the head of the list.

As some of my readers may not be familiar with the poem by Leigh Hunt, which I greatly admire, I have pleasure in quoting it. The lessons so beautifully taught therein, I have tried to apply to my life's actions. It is as follows:

Abou Ben-Adhem (may his tribe increase):  
Awoke one night from a deep dream of peace,  
And saw, within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An angel, writing in a book of gold.  
Exceeding peace had made Ben-Adhem bold,  
And to the presence in the room he said:  
"What writest thou?" The vision raised its head,  
And, with a look made all of sweet accord,  
Answered, "The names of those who love the Lord."  
"And is mine one?" Said Abou. "Nay, not so,"  
Replied the angel. Abou spake more low,  
But cheerily still, and said, "I pray thee, then,  
Write me as one that loves his fellow-men."

The angel wrote, and vanished. The next night  
It came again, with a great wakening light,  
And showed the names whom love of God had blessed,  
And lo, Ben-Adhem's name led all the rest.

How natural it is for us to bow down and almost worship the warrior! But with humble and faithful men like the brethren referred to, a warrior, who is such not from a high sense of duty and patriotism, but simply from an ambition to be great in the eyes of his fellows, or to make a name for future generations—even if

we take the mighty Napoleon as our example—is a pigmy in comparison.

Just at this time of warrior worshipping, perhaps it may excite a few beneficial and sober reflections to read carefully the essay of Dr. Johnson, entitled, “Battlefields, or Vulture Shambles,” a very striking article:

As I was sitting within a hollow rock, and watching my sheep that fed in the valley, I heard two vultures crying to each other on the summit of a cliff. Both voices were earnest and deliberate. My curiosity prevailed over my care of the flock. I climbed slowly and silently from crag to crag, concealed among the shrubs, till I found a cavity where I might sit and listen without suffering or giving disturbance.

I soon perceived that my labor would be well repaid; for an old vulture was sitting on a naked prominence, with her young about her whom she was instructing in the arts of a vulture’s life, and preparing, by her last lecture, for their final dismission to the mountains and the skies.

“My children,” said the old vulture, “you will the less want my instructions, because you have had my practice before your eyes. You have seen me snatch from the farm the household fowl; you have seen me seize the leveret in the bush, and the kid in the pasture; you know how to fix your talons, and how to balance your flight when you are laden with your prey. But you remember the taste of more delicious food: I have often regaled you with the flesh of man.”

“Tell us,” said the young vultures, “where man may be found, and how he may be known. His flesh is surely the natural food of a vulture! Why have you never brought a man in your talons to the nest?” “He is too bulky,” said the mother. “When we find a man, we can only tear away his flesh, and leave his bones upon the ground.”

“Since man is so big,” said the young ones, “how do you kill him? You are afraid of the wolf and of the bear. By what power are vultures superior to man? Is a man more defenseless than a sheep?” “We have not the strength of man,” returned the mother, “and the vulture would seldom feed upon his flesh had not nature that devoted him to our nourishment, infused into him a strange ferocity, which I have never observed in any other being that feeds upon the earth.

“Two herds of them,” continued she, “will often meet, and shake the earth with noise, and fill the air with fire. When you hear noise, and see fire, with flashes along the ground, hasten to the place with your swiftest wing for men are surely destroying one another: you will then find the ground smoking with blood, and covered with carcasses, of which many are mangled, for the convenience of the vulture.”



"But when men have killed their prey," said a young vulture, "why do they not eat it? When the wolf has killed a sheep, he suffers not the vulture to touch it, till he is satisfied himself. Is not man a kind of wolf?" "Man," said the mother, "is the only beast who kills that which he does not devour, and this quality makes him the greatest benefactor to our species."

"If men kill our prey, and lay it in our way," said the young one, "what need shall we have of laboring for ourselves?" Because man will sometimes," replied the mother, "remain for a long time quiet in his den. The old vultures will tell you when you are to watch his motions. When you see men in great numbers moving close together, like a flock of storks, you may conclude that they are hunting, and that you will soon revel in human blood."

"But still," said the young one, "I would gladly know the reason of this mutual slaughter. I could never kill what I could not eat." "My child," said the mother, "this is a question which I cannot answer, though I am reckoned the most subtle bird of the mountain."

"When I was young, I used frequently to visit the eyry of an old vulture who dwelt upon the Carpathian rocks. He had made many observations; he knew the places that afforded prey round his habitation, as far in every direction, as the strongest wing can fly, between the rising and setting of the summer sun; and he had fed year after year on the vitals of men."

"His opinion was that men had only the appearance of animal life, being really vegetables, with a power of motion, and that as the boughs of an oak are dashed together by the storm, that swine may fatten on the falling acorns, so men are, by some unaccountable power, driven one against another till they lose their motion, that vultures may be fed."

"Others think they have observed something of contrivance and policy among these caterers of ours; and those that hover more closely around them, pretend that there is in every herd one that gives direction to the rest, and seems to be more eminently delighted with carnage. What it is that entitles him to such pre-eminence, we know not. He is seldom the biggest or the swiftest; but such are his eagerness and diligence in providing and preparing food for us, that we think the leader of such human herds is entitled to our warmest gratitude, and should be styled, *The Friend of the Vultures.*"

I ask the readers of the ERA to contemplate the above article and then carefully to reflect upon the life of the great Napoleon and compare it with those of our humble and devoted Sunday School workers, George Goddard and Karl G. Maeser. And when they

have done so, I feel confident they will realize that the warrior Napoleon was in very deed, "The Friend of the Vultures," and that George Goodard and Karl G. Maeser have, by loving their fellows and faithfully striving to advance the condition of humanity, placed themselves as Abou Ben-Adhem did—in the first ranks of those "whom love of God had blessed." We would think, when recalling the fact of the five hundred thousand soldiers which Napoleon took with him to Russia when he crossed the Alps, and then remembering that he returned with only about forty thousand, that the very subtle vulture whose eyry was "upon the Carpathian rocks," must have been located near enough to enable him to reach the ninety per cent of Napoleon's army which furnished food for vultures.

"Knowledge without practice is like a glass eye, all for show and nothing for use." I would urge upon the young men to do nothing for show, but to do their best to obtain knowledge and then strive to put the knowledge obtained to practical use. I am acquainted with some people who are regular encyclopædias of knowledge, but so far as their knowledge being utilized for the benefitting of their fellow-men, they might just as well not possess it or be deaf, dumb and blind: this is all wrong.

George Goddard spent the greater part of his life in laboring to improve the conditions of our Sunday Schools. He in very deed was constantly "gathering up the sunbeams," and "scattering seeds of kindness for our reaping by and by." He is remembered in every Sunday School that he ever visited, as a veritable sunbeam, bubbling over with kind words, sweet songs, and good advice.

"What are the aims that are at the same time duties? They are the perfecting of ourselves, the happiness of others."—*Kant*.

George Goddard and Karl G. Maeser have found their "sweetest comfort" in,

With a patient hand removing,  
All the briars from the way.

When we think of their noble examples, oh, how our affections go out to them! With all my heart, I pray God may grant that the youth of Zion shall follow the example of these worthy men, whose lives have been as pure as gold, in preference to such glittering but damnable examples as those of a Napoleon.

## EDITOR'S TABLE.

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### TALKS TO THE YOUNG MEN—DEFERENCE FOR SACRED PLACES.

BY THE SENIOR EDITOR.

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There is a signal lack of character in the person who has no deference for sacred places. By deference as here employed is meant that quality which enables one to deny, or to hold in the back-ground, his natural wishes and desires for fun and light-mindedness, and give preference to the spirit of worship in the place in which he finds himself. Deference, it has been said, is "one of the most indirect and elegant of compliments." It comes with special grace from the young to people older in years, from the governed to the governor, from the layman to the person in authority, from the audience to the speaker, from the worshiper to the place of worship. It is not as deep as reverence, for in the latter is mingled a sentiment of fear with high respect and esteem; to God reverence is due, but to the place of worship, deference.

When a person attends church or meeting, he should remain during the service, and enter into the spirit of the act of paying divine homage to the Supreme Being. Nothing so completely exposes a young person's boorishness as ill conduct and lack of deference in a place of worship.

Recently, at a young people's conference in Salt Lake City, a most flagrant case of bad manners came under my observation. While the services were still in progress, scores of young men and women left their seats, and crowded out of the doors of the Taber-

nacle, seemingly unconscious of the offensiveness of their action. To thus leave a house of worship before the close of the services, is a breach of one of the most essential forms of good breeding, that should never be tolerated, much less indulged in. On this occasion, the speaker who arose to address the congregation notified all who wished to retire to do so, and then he asked that the doors be closed. This was done, and there was comparative quiet while he spoke. No sooner had he closed his remarks, however, than there was another rush for the doors, for it was forgotten, apparently, that singing and prayer are also parts of the service. Nor was this all the offense, for the behavior of a large number who were present at the meeting was not at all what deference to a house of worship, to say nothing of respect for the speaker, should and does demand. Such conduct is severely reprehensible, and should be stopped. Young men and women who are guilty of it should consider what a grave offense it is, and strive not to be guilty of it again. It is unworthy the children of the Saints, or of any person who has proper respect for himself.

The young people should learn to act properly in places of religious worship; they should be willing to set aside their natural inclinations for pleasure and license, and learn to control themselves, and act with propriety. It is an old and true saying that there is a time and a place for all things. To be able to conduct oneself in conformity with the demands of the place in which one finds himself, is a very useful acquirement, essential to the comfort and the pleasure of others and to our own true happiness. Upon this matter, every young person should thoughtfully consider, and then strive to improve.

Those who preside over religious gatherings should insist upon receiving from the audience and from each individual thereof, that regard and deference which are due to the places and to their positions. The boys and girls should learn that John or Thomas or William, however plain and familiar when among them as playmates, companions, or friends and neighbors, are entitled to special respect when presiding over meetings of worship. Neither should it be forgotten by them that the place itself is sacred, and that good breeding demands of them that they shall also pay to it the deference due. Their fellow-worshippers should also be consid-



ered. The scripture passage: "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" might be changed to read: "For he that regardeth not his brother in authority nor payeth deference to the house of worship, how can he love and revere the Lord?"

The teaching of deference for sacred places should be encouraged in our associations, as well as in other gatherings of the Saints. A vigorous discipline should be instituted to impress its importance.

The possession of the quality of deference marks a high type of manhood and womanhood, a lack of it is characteristic of the ill-bred and unrefined.

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### THE ROBERTS CASE.

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The reader of the daily press who has kept informed upon the case of Utah's representative in Congress, Hon. B. H. Roberts, and followed the proceedings to prevent his being seated, must have noticed the unusual and even unwarranted steps in the action taken by Congress.

There is no irregularity in his certificate or in his election. He possesses all three of the qualifications of a representative, prescribed by the Constitution: he has attained the age of 25 years; he has been seven years a citizen of the United States; and is an inhabitant of the state in which he was chosen. And yet the House, when he presented himself to take the oath of office, excluded him, deciding by a large majority vote that he would not be permitted to take the oath of office. Why? Because of the presentation of large bundles of petitions principally written, obtained and presented through the labors of church ministers who are prejudiced enemies and radical opposers of The Church to which he happens to belong. These petitions charged him with living in polygamy; in other words, with violating a statute in Utah which defines his alleged offense as a misdemeanor. But there was no evidence except the unsupported allegations of the petitioners. There was no court record of such

alleged crime, although ample time and opportunity were given to establish this, if it existed, through the state courts of Utah which had jurisdiction in such cases. There was further, no law applicable to his case, either of the State of Utah or of the United States, which disqualified him.

Notwithstanding these facts, the House prevented him from being sworn, without evidence, cause or reason except the allegations of a multitude of irresponsible petitioners; and it undertook to establish his guilt while he was yet unsworn, hence not a member, by referring his case to a special House committee, which committee endeavored by the examination of witnesses to establish his guilt on a violation of a state statute with which neither the House nor its committee had anything to do.

The Constitution, among other provisions, gives Congress a right to be the judge of the elections of its own members, and to expel a member for just cause. Nowhere, however, is the right given to prevent a representative who has the qualifications provided in the Constitution, and who holds his proper state credentials, from being sworn, and from taking his seat. He must be a member before he can be treated to expulsion for cause. It is true, the qualifications of persons claiming seats in the House may be called in question, and in such case the house may go behind the certificate of election, examine witnesses, and decide who has received a majority of legal votes, but until the matter is decided, the person holding the certificate of election is a member of Congress just as if there was no question about his election. But Representative Roberts, with all his qualifications, has been denied membership, and that too while he is being tried without warrant in law.

There is absolutely no justification for the House in the proceedings it has taken to prevent Mr. Roberts from becoming a member. Religious prejudice has completely upset the judgment of its members and has caused them to recklessly over-ride all law and precedent. Bigoted ministers have caused that supposedly great body to set an example of defiance to law and right that is liable to become a dangerous rock to the ship of liberty.

It has been maintained that the Edmunds law disqualifies Mr. Roberts and gives the House an excuse for its action. The people who have protested against his being sworn and taking his seat,

base their objections upon this law, and rely upon it for a justification and warrant for their course. It provides that no person who is a polygamist, or who cohabits with more than one wife shall be entitled "to hold any office or place of public trust, honor or emolument \* \* \* \* under the United States."

But all the disabilities which Mr. Roberts may once have had under this law were removed by the amnesties of two presidents, and the enabling act of Congress for the admission of Utah, which latter provides for just such cases by permitting all male citizens twenty-one years of age or over, who have been one year residents of the then territory, to take part in the formation of the state constitution, and to vote for its adoption.

But, again, if this were not enough, and the Edmunds law, as some have contended, should be applied to the District of Columbia where Congress has sole jurisdiction, and to the qualification of members of Congress, and Mr. Roberts thus by law be prevented from taking his seat, the question would naturally arise whether the office of Representative in Congress is an office under the United States. The *New York Sun* has called attention to and investigated this question, and has come to the conclusion, citing several precedent examples, that the "weight of legal authority is strongly in favor of the proposition that it is not," and "that the framers of the Constitution excluded senators and representatives from the category of persons holding office under the United States." And thus every vestige of authority by law upon which is based the protests against him, and their acceptance by Congress, are swept away, and the House is left without law or excuse for its action in refusing Mr. Roberts to be sworn, and denying him a seat. It has done him and the state which he represents a grave wrong in denying him rights to which he is clearly entitled, and by so doing has set an example that threatens the liberty of every state in the Union.

The *Sun* comes to the conclusion after a review of the case of Mr. Roberts that, "if the prosecutors of Mr. Roberts have any case against him which affords good ground for his expulsion from the House of Representatives, let them bring it forward after his admission and turn him out. The case for excluding him which they have thus far presented, is fatally defective, and it is no exaggeration to say that its success would be a menace to American liberty."

The minority Committee report which holds to the above view, will doubtless open the whole subject for debate in the House, when Utah's Representative will have an opportunity to continue the vigorous battle that he is waging single-handed for the right.

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### NOTES.

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"Don't wait for great things; for while you wait, the door to little ones may close."

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—*Samuel Smiles.*

It is related that Dwight L. Moody once offered to his Northfield pupils a prize of five hundred dollars for the best thought. This took the prize: "Men grumble because God puts thorns with roses; wouldn't it be better to thank God that he puts roses with thorns?"

"I attach great importance to reading good books. Whatever success I have attained I attribute to the literature that I have read. It opens a world of thought and reasoning, and uplifts one to higher ideals and nobler ends. One may be poor, but in spirit he feels himself a prince, and equal to any other man. Good reading stimulates action and thought. I am never more pleased than when I see a young man reading a good book. I consider it one of the best signs."—*W. A. Nash, banker.*

Who has not noticed the power of love in an awkward, crabbed, shiftless, lazy man? He becomes gentle, chaste in language, enthusiastic, energetic, Love brings out the poetry in him. It is only an idea, a sentiment, and yet what magic it has wrought. Nothing we can see has touched the man, yet he is entirely transformed! So a high ambition entirely transforms a human being, making him despise ease and sloth, welcome toil and hardship, and shaking even kingdoms to gratify his master passion. Mere ambition has impelled many a man to a life of eminence and usefulness; its higher manifestation, aspiration, has led him beyond the stars. If the aim be right, the life in its details cannot be far wrong. Your heart must inspire what your hands execute, or the work will be poorly done. The hand cannot reach higher than does the heart.—*Success.*



## IN LIGHTER MOOD.

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"Will one in the class," asked the teacher of rhetoric, "give a better form to the sentence, 'John can ride the mule if he wants to'?" "John can ride the mule if the mule wants him to," said the boy with the bad eye.—*Chicago Tribune*.

\* \* \*

Johnny, a Sunday School boy, having arrived at his eighth birthday, thought it would be real nice to write a letter to his papa, and this is the way he began: "Dear Papa: Whenever I am tempted to do wrong, I think of you and say: 'Get thee behind me, Satan!'"

\* \* \*

A Frenchman, who had a dispute with a Turk in Constantinople, and had stabbed him, was condemned to death. The criminal, who thoroughly understood the value of postponing trouble, thought on the means of saving himself; and as he knew that the Sultan was a great lover of elephants, he proposed to him to spare his life, and he would in return teach one of these animals to speak. The Sultan, who knew the sense of the elephant, thought it possible that by pains and art one might be taught to do so. Therefore, he accepted the proposal of the prisoner, and promised a handsome reward besides, if he should fulfill his purpose in a certain time. The Frenchman said that ten years would be wanted to instruct such a very large animal; if he was to teach it to speak Turkish quite perfectly, but he would be content to suffer the most cruel death at the expiration of that time, if he should not fulfill what he had undertaken. After they had agreed to this, he and a young elephant were confined in a tower, and supplied with abundance of provisions. After a little time, he was visited by some of his countrymen, who testified their astonishment at his mad promise. "You bring destruction on yourself by it," said one of them. "Do not fear," said the prisoner, "ten years is a great period of human life. I assure you that, before these are expired, one of us, the Sultan, the elephant or I will be dead."

\* \* \*

A Chicago hotel manager employed a handy man going by the name of "Bill" to do his window-washing. One morning Bill, instead of doing his work, was amusing himself by reading the paper, and, as bad luck would have it, the manager looked in.

"What's this?" he said. Bill was dumbfounded. "Pack up your things and go," said the manager.

So poor Bill went to the office, drew the money which was owing to him, and then went upstairs and put on his good clothes. Coming down, he went to say "goodby" to some of the other servants, and there he happened to run across the manager, who did not recognize him in his black coat.

"Do you want a job?" asked the manager.

"Yes, sir," said Bill.

"Can you clean windows?"

"Yes, sir."

"You look like a handy sort of fellow, I only gave the last man five dollars, but I'll give you seven."

"Thank you, sir," said Bill; and in half an hour he was back in the same old room—cleaning the windows this time, and not reading the paper.—*Collier's Weekly*.

\* \* \*

When John Hay now Secretary of State, was a boy, he was a regular attendant of the Presbyterian Sunday School at Warsaw, Illinois. The Sunday School lessons partly consisted of committing to memory Bible verses, and to attain supremacy in this created quite a rivalry among the scholars. John Hay was sure to come out ahead from two to five answers, sometimes more, causing those of his comrades who were always behind him to regard him with envy.

Consequently, when some of those boys heard that John had to wash dishes and do the churning for his mother, and, more than all else, that he wore an apron while at these duties, they fairly crowed.

One morning, it was agreed by his comrades to get him out of doors while he had his apron on, and humiliate him by having two or three girls whom he rather liked ask him questions in regard to his house work.

Young Hay came out to where the boys were, and answered the questions by saying that he washed dishes as his mother taught him; and then, with twinkling eyes, he gave the dishpan which he had with him a tremendous fling, contents and all, drenching whoever happened to be near enough, and, laughing loudly, ran into the kitchen. Hay and his big apron were never molested after that.

\* \* \*

Customer (to baker's boy): "Is your bread nice and light, sonny?"

Boy (confidentially): "Yes, ma'am; it only weighs ten ounces to the pound."

## OUR WORK.

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### THE CULTIVATION OF LITERARY STYLE.

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From an article in a recent number of *Self Culture* the following paragraphs are culled:

A good literary composition, like a good painting or a good musical composition, has certain distinguishing qualities. The artist may learn to appreciate those qualities, and, by faithful practice wisely directed, may conform his own work toward the ideal standard without losing his individuality.

The first and most important quality of style is clearness. If one have something to say that is worth saying he should say it. He should say it not merely that the reader may, but that he must, understand. Now, the first requirement for clear writing is clear thinking; for no one can make another understand what he does not understand himself. Hence, careful writing is a means of cultivating careful thinking. But one may have a very clear idea of what he wants to say and yet be unable to say it well: command of language is necessary. \* \* \*

Nice discrimination in the choice of words is a mark of good writing. Perhaps no two words in the language convey exactly the same meaning. A careful writer will wait long for an inspiration which shall give him the word or phrase which seems to elude his search. This high standard of excellence is one of the distinguishing characteristics of the true artist. A proverb has been defined as "the wisdom of many and the wit of one." It is a happy expression of the thought that gives it its peculiar value and its permanency. Thought is the jewel, but style is the setting that makes it available.

In ordinary reading the object is to get the writer's thought. In reading for the purpose of improving one's style, the chief aim should be

to appreciate the expression of the thought. An excellent exercise is to read a paragraph carefully, express the same thought, and then compare the writing critically with the original.

Indignation—indeed all strong feeling—is always expressed in as clear and forcible language as the speaker or writer is capable of. The writer who is in earnest will, other things being equal, be less likely to obscure his meaning than one who has no object beyond writing a given number of words. The practice of writing long compositions on subjects in which one has little or no interest is decidedly objectionable.

The liability of saying what one does not mean must be constantly kept in mind. The danger of being misunderstood, even when one says clearly what he does mean, must also be recognized.

Herbert Spencer points out in his work on "Education" that in all ages adornment has been more highly esteemed than utility. The savage is more anxious to have feathers and paint than a blanket to protect him from the cold. For the same reason the ordinary elocutionist uses too many gestures and the ordinary writer too much elaboration. The editor of a well-known college journal announces that his paper is "the recipient of a subscription from Mrs. L." He would naturally have said, "received a subscription"; but he was anxious to write "fine English." The writer's object was not to say that his paper was a journal or a recipient, or anything else, but to tell his readers that he had received a subscription. Neither long words nor "glittering generalities" can take the place of thought appropriately expressed. The purpose of writing is not to convey words but thoughts. Over-worded writing is like over-colored painting. Whatever is worth saying is worth saying briefly.

Grace is the quality of style which makes it pleasing. Many compositions are read chiefly on account of the beauties of their style. Addison's "Vision of Mirza" and "Sir Roger de Coverley," and Irving's "Westminster Abbey" and "Sorrow for the Dead," are among the best models of grace in the language. \* \* \*

The student of style must learn to admire the beautiful in composition in order that the taste, thus cultivated, may influence his own writing. This does not mean that one should try to write exactly as Addison or Irving wrote. The tendency to mere copying can be avoided by using several models, by regular practice in writing, and by constantly watching for defects to be avoided. \* \* \*

Force makes writing effective. To write forcibly one must be in earnest. Lord Macaulay's writing is perhaps the most forcible in the language. The reader of those brilliant essays is never left in doubt as to the writer's meaning. Every sentence is a thunderbolt. Read his



essay on "The Royal Society of Literature." Would it not be useless to say a word in reply to that withering criticism? Macaulay's style is deficient in grace and variety, but it is none the less valuable as a model of clearness and force.

"Unity in variety" is an essential character of good writing. As in the architect's plan, every line should have its place in the formation of the perfect whole. Without diverting the reader's attention from the thought to the plan, it should proceed systematically from "firstly" to "lastly." Perhaps Macaulay's Essays furnish us as good models of unity as can be found.

It is often asserted that "all a rhetorician's rules teach nothing but to name his tools," and that the only way to learn to write is by writing. A complete set of rules for painting would not make a painter; nor would practice alone produce the best results. In the teaching of all the arts, much harm is no doubt often done by destroying individuality and by cultivating an unnatural style. Yet no one can afford to rediscover entirely the principles of an art, nor to learn by costly experience what may readily be learned from a master of the art. A good style is to be acquired neither by giving one's days and nights to the study of theoretical rhetoric, nor by unceasing practice, both should be judiciously combined, if possible, under the guidance of a master of the science and art of writing.

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### M. I. WORK IN SAN FRANCISCO.

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Harry D. Haines writes the ERA that there are flourishing Improvement Associations throughout California wherever branches of the Church are organized. Elder H. E. Sharp is the newly installed president of the San Francisco association, which has been of much assistance in furthering missionary labor. Its socials at which as many as eighty Saints and friends have been entertained, have contributed largely to their success. Strangers as well as recent converts display great eagerness for improvement study; and the association meets their demand for a thorough knowledge of the history and doctrines of the Church, in a serious and helpful way. It aids in fulfilling the commission of our Lord, "Teach all nations."

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

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*December 7th:* Representative B. H. Roberts of Utah issues an address to the people of the United States, calling attention to the threatened dangers to the safeguards of American liberty in the precedent sought to be established in his case.

9th: Apostle Franklin D. Richards dies in Ogden. \* \* \*  
Mrs. Emily Dow Partridge Young, wife of the late President Brigham Young and daughter of Edward Partridge, the first bishop of The Church, dies in Salt Lake City.

10th: In a battle with the Boers near Stromberg the British forces under General Gatacre suffer a serious defeat.

12th: The funeral services over the remains of President Franklin D. Richards are held in Ogden. \* \* \*  
Advices just received in San Francisco bring the news that on Nov. 2nd a huge tidal wave swept over the island of Ceram in the Malay Archipelago. Cities were blotted from the earth and the report that at least five thousand lives were destroyed.

13th: There was a very perceptible earthquake shock in Salt Lake City, Ogden and all the intermediate territory. \* \* \*  
Gen. Otis telegraphs the war department that Aguinaldo has abandoned his troops and is in hiding in the province of Beugnet. \* \* \*  
The British forces suffer another serious defeat in a battle with the Boers at Magersfontein. General Methuen commanded the British.

15th: Gen. Buller the commander-in-chief of the British forces in South Africa is defeated by the Boers in an engagement near Chieveley. In an attempt to cross the Tugela River he is repulsed with heavy loss. He loses 1097 men; killed 82; wounded 667; missing 348.

18th: The British government removes Gen. Buller from the supreme command in South Africa and appoints Baron Roberts of Kanda-

har commander-in-chief, with Lord Kitchener of Khartoom as chief of staff. \* \* \* Letters found among the rebel archives captured, indicate that Aguinaldo has had the active moral support of prominent anti-expansionists in the United States.

19th: Gen. Henry W. Lawton, the gallant officer who fought so valiantly at Santiago and all through the Philippine campaign, is killed at San Mateo, in Luzon, to capture which place he started from Manila on the night of Sunday, Dec. 17th.

22nd: Dwight L. Moody, the evangelist, died at his home, East Northfield, Mass., after a month's illness. \* \* \* While the school children of St. Francis parochial school, Quincy, Illinois, were rehearsing for a Christmas play, the dress of a little girl caught fire, and as a result eleven children lost their lives. \* \* \* At Amalfi, Italy, a tourist's resort, an enormous rock upon which stood the Capuccini hotel slid bodily into the sea, carrying with it the hotel, other buildings and fifty thousand cubic feet of earth. Many lives were lost.

23rd: By an explosion of fire damp in the Braznell coal mines, Pa., more than forty miners were buried alive. \* \* \* Christmas trade in the leading cities of Utah was heavier than was ever before known. \* \* \* The 94th anniversary of the birthday of the Prophet Joseph Smith was fittingly celebrated by the Relief Society at their regular quarterly conference held in the Assembly Hall. Addresses were made upon the Life and Teachings of Joseph Smith by M. I. Horne and Elders Samuel W. Richards and Angus M. Cannon.

24th: The British steamer *Ariosto* stranded on the North Carolina coast, and 21 sailors were drowned, while Captain Barnes and eight others were saved. \* \* \* Hostilities in South Africa were mutually suspended for Christmas day. \* \* \* Daniel S. Ford owner and editor of *Youth's Companion*, died in Boston, aged 77 years.

25th: A severe earthquake visited Southern California at 4:25 a. m. destroying much property, the center of the shock being at San Jacinto, in Riverside county. Several Indians were killed by falling rocks. \* \* \* Gen. Young has been appointed military governor of the province of northwestern Luzon with headquarters at Vigan.

26th: Charles W. Stayner, an old and well-known resident of Utah and a brother of the late Arthur Stayner, died at his home in East Bountiful.

27th: Edward C. Hodges & Company, bankers and brokers of Boston, made an assignment.

28th: Word was received by steamer *Aorangi* from Sidney to Victoria, B. C. that Oscar Eliason, the Salt Lake magician, came to his death by the accidental discharge of a gun while he was hunting, Nov. 26, 1899.

29th: The United States Fish Commission decided, after recent inquiry, that the physical condition of the waters of Great Salt Lake will not permit the introduction of useful marine animals therein. \*

\* \* Three representatives of Aguinaldo arrive in Washington with a peace proposal. \* \* \* The three-days' session of the State Teachers' Association came to a close. Oscar Van Cott has been chosen its president.

30th: M. W. Merrill, Jr., a leading citizen of Cache county, and son of Apostle M. W. Merrill, died at his home in [Richmond, aged 43 years.

31st: The United Irish Societies of New York and vicinity held a mass meeting sympathizing with the Boers and condemning England because of the South African war. Senator Mason of Illinois, and Congressman Sulzer of New York made addresses. Resolutions were passed which closed in these words:

Resolved: That we appeal to the heart and conscience of the liberty-loving people, descendants of the founders of this Republic and inheritors of Washington's fame, and all lovers of liberty throughout the world, to cast aside all personal and selfish consideration unworthy of free men to extend the hand of fellowship to the patriots and heroes now so bravely fighting to maintain their liberty and to drive the invader from the soil of the Boer republic, and we hail all the victories as the happy augury of the establishment of the United States of South Africa.

*January, 1st, 1900:* A hard fight begins the move to drive the insurgents out from southern Luzon. \* \* \* George Buckle, Republican, was elected president of the Salt Lake City council.

2nd: Captain Leary, naval governor of Guam, has issued a proclamation decreeing the absolute prohibition and total abolition of slavery, or peonage, the order taking effect Feb: 22nd. \* \* \* Heber H. Thomas, Republican, was elected president of the Ogden city council.

3rd. The bubonic plague is reported at Manila. \* \* \* Governor McLaurin, in delivering his message to the Mississippi legislature,



denounced the "Mormons" in scathing terms, and recommended the adoption of laws to prevent their doctrines from being taught in the state.

4th: There were six cases of small pox reported in Salt Lake City, and the Board of Health advised the closing of the schools. \* \* \* Arguments in the Roberts case were begun before the Tayler committee.

5th: Congressman B. H. Roberts argues his case before the Tayler committee, speaking for nearly five hours. \* \* \* General Otis reports the complete success of the military operations in North Luzon, which effected the release of Lieutenant Gilmore and other Americans captured by the rebels.

6th: Congressman B. H. Roberts finished his speech before the Tayler committee, it having occupied seven hours time and won him many friends. \* \* \* N. F. Haworth, at Farmington, was held without bail on the charge of murdering Thomas Sandall, at Layton, last March.

7th: The British have met with three heavy reverses in South Africa during the past few days.

8th: Dr. J. M. Tanner placed his resignation as president of the Agricultural College in the hands of President W. S. McCornick of the board of trustees. \* \* \* Senator Rawlins introduced a bill in the Senate increasing the appropriation for the public building in Salt Lake City to \$750,000, from \$300,000 appropriated by the last Congress.

\* \* \* President Snow issued a proclamation declaring that the Church has positively abandoned polygamy, and that if any member disobeys the law, either as to polygamy or unlawful cohabitation, he must bear his own burden and be answerable to the tribunals of the land for his own action pertaining thereto.

9th: Robert Murdock was appointed postmaster at Logan, vice Orson Smith. \* \* \* Senator Beveridge of Indiana made a strong plea in the senate for the retention of the Philippine Islands, giving as a keynote this sentence:

"That man little knows the common people of the Republic, little understands the instincts of our race who thinks we will not hold it (the Philippine archipelago) fast and hold it forever, administering just government by simplest methods."

10th: Lord Roberts and General Kitchener arrive in South Africa and their presence restores the shaken confidence of the English soldiers in their generals. \* \* \* The Medical Society, Salt Lake City, declare for compulsory vaccination.

11th: Senator Pettigrew of South Dakota denounced the adminis-

tration's policy in the Philippines. \* \* \* The trial of Captain J. F. Mills for the killing of John C. O'Melveney began, a jury having been secured.

12th: The school vacation in Salt Lake City was extended one week, owing to small pox. Large numbers are being vaccinated. \* \* \* Mark Lindsey, well known as the founder of Lindsey's gardens, dies at his home in Ogden. \* \* \* The Utah bank statements for 1899, compiled by Secretary of State Hammond, show an increase over 1898 of two million dollars in individual deposits and the same amount in savings deposits.

13th: A large meeting was held protesting against compulsory vaccination, and an organization was effected to be known as the Utah Anti-Compulsory Vaccination League, Thomas Hull, temporary president, C. S. Booth, secretary, and B. H. Schettler, treasurer.

14th: Small pox breaks out in Fire-Chief Devine's family, and the Salt Lake fire department is quarantined. \* \* \* An official statement is made by Frank H. Hitchcock of the Agricultural Department that the agricultural products of the United States exported for the period 1894 to 1898, five years had an average annual value of \$663,538,201, sixty per cent of which found a market in Great Britain and its dependencies. \* \* \* Field Marshal Roberts reports no change in the South African situation.

15th: The Board of Health decides that unvaccinated children will not be admitted to the Salt Lake City Schools. \* \* \* The Ogden city council authorizes the establishment of a pest house.

16th: The Utah Poultry Association opened its 13th annual exhibit in Salt Lake City. \* \* \* The House Committee on Postoffices begins its enquiry into the cases of Utah officials who are charged with polygamy. \* \* \* Gen. Wheeler has resigned and will return home from Manila.

17th: The Tayler committee reached a conclusion in the Roberts case. Two members will render a report favoring admission and then expulsion, while six, the majority report will recommend that he be excluded without admission. \* \* \* Gen. Buller occupies the hills fifteen miles west of Colenso, and Gen Lyttleton's brigade and General Warren's forces have crossed the Tugela, surprising and routing the Boers. Gen Buller is marching to the relief of Ladysmith.

18th: The arguments in the Mills case began. \* \* \* Henry K. Carroll, special U. S. Commissioner to Porto Rico, reports that the area of that island is from 3150 to 3860 square miles, and in 1897 had a population of 890,820. The greatest need of the island is good roads. He recommends that the island be given a territorial form of government.

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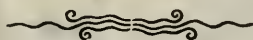
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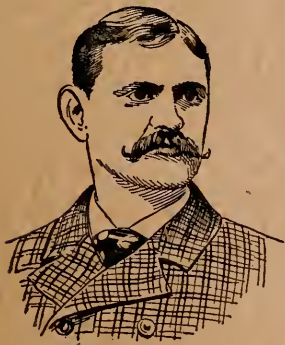
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